

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Requiem Observance Sunday January 1, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Beth Feder, Sharon Pfabe - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

*Prelude "Before the Manger" Wilson
*Processional Hymn No. 123 "As with gladness men of old"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "Eternal Father, teach us in the days of this year to discover the preciousness of time. Keep us from squandering our hours in senseless thought and useless activities. Help us through good books, clean conversation, and creative action to so number our days that we may get a heart of wisdom, and a life devoted to thy reconciling ministry in the world; through Jesus Christ. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Luke 2: 21-40
Hymn No. 418 "For all the saints who from their labors rest"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
Offering
Offertory "Christ My Lord My Hearts Delight" Bach
Requiem Observance: Dessie L. Dougan, Dr. Homer W. Filson, Wilfred Sykes (Friend), Marie Daubenspeck, Orrin Holmes Campbell, Leo S. Baldauf, Grace M. Charlton, Wallace A. Sedoris (Friend), Virginia M. Beatty, Gertrude A. Davis, Margarette Ort Shakely, Guy E. Wiles, Ada M. McKeever (Friend)

Anthem: "Once in Royal David's City" Gounlett
Nancy Link, Karen Kennedy, Dale and Lloyd Link
Sermon: "UNSTABLE"
Prayer and Lord's Prayer
Hymn No. 126 "Thou didst leave Thy throne"
Postlude: "March of the Three Kings" Landon
Benediction

----- *Congregation Standing U-----
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Charles Fleegeer in memory of "Loved Ones"
Serving as Ushers today are: *Allen Botacchi, Dan Bosko, Robert Knauer and Charles Penar.
Elder and Mrs. Harry Fry will be at the door this morning to greet the Congregation and Friends.
Nursery will be provided today by Barb Snow and Patty McWilliams.
The attendance last Sunday was 144
Please do not use any old envelopes this week. Throw them away and use your new envelopes. Each year your number changes so please use 1978 envelopes.
Anyone still using the Building Fund side of the envelopes, please don't. You have been sent "Program of Progress" envelopes, and there are additional ones in the pews. This Bldg. Fund money is taken care of by someone different than the Treasurer for Current expenses.
Last Sunday a "Program of Progress" envelope was in with no name on it. It was for \$5.00 and you cannot be given credit if you do not have a name on the envelope. If it was yours please let Lois Wogan or Bea know now.
Monday - 7:30 - Women's Mary Prugh Circle Meeting
Wed. - 7:30 - Church Council Meeting
Thursday - The Newsletter will be published - please have all material in by Wednesday.
I counted dollars while God counted crosses;
I counted gains while He counted losses!
I counted my worth, by the things gained in store;
But He sized me up by the scars that I bore.
I coveted honors and sought for degrees;
He wept as He counted the hours on my knees.
And I never knew 'til one day at a grave,
How vain are these things that we spend life to save!

"UnStable"

Text: Lk 2:39; Scripture: Lk 2:21-40

(Illus little girl pray:sorry notty 2day,U underst
Bcuz U little 1nce)

germ thruth,& G no stay chil but gru & 2oft peop
of 2B Xpian hav Xp/child mentality=Js in Stable
Pc x=UN,stop action,remov,releas=Burden/unburden
Uncola etc;& we need 2 UnStable Js

Scrip sho this,this morn & 2 defin things

vs 21=8 day circum in hom,no pr or synagogue

9th AD transfer 2 Syn,& 19th AD home,hospital

4 Js fulfil Jew Law & sho human=Lev 12:3

vss 22-23=Mary prific & Lev 12:1-5=40 Son,80 dotter

Expl 12:6=lam & pigeon wealthy offer & substitute

vs 8=offer of Poor & Js cum poor folk

All this dun 2 sho Js 1 them & He sed,I cum 2 fulfil
law & not destroy it

Second part scrip=old man,old woman

Simeon perhap son Hillel,presdent Sanhedrin 13AD,

& Gamaliel,P tutor his son

But inspir H Sp 2 no die until C Messiah & vs 26=29

KURIOS KRISTOS=L's Xp, or L's Anointed

Vss 30-32=Js as Salv prep by G

vs 32=2fold,Gents now(Jew reject),2nd coming & Jews

Vss 33-35=Mary tol thing no underst until crucifixion

vs 36-38=Anna,old lady & speak redempt thru Xp

Vs 39=All dun fulfil Law=Circum,~~prific~~ purif,dedicate

All this Bgin Js public minis & not birth,

Stable 4gotten,& we need 2 UnStable Js 4 worl 2 C

Easier 2 liv past,than present Bcuz we kno it,no eff

present & futur diffi face,many unknowns

(Illus Roman god Janus=2 heads,4ward,back)

we need look bak but only 2 kno,underst wat G dun 4

us & 2 resolv 2 seek Him mor day,wks ahed

But need look ahed confid G lead,direct wil 4 us

& in us if we let Him

(Illus boy sad face beagle,happy ending tail)

no matter wat circumstanc we hav happy end if Js Xp

central part theme that event but in ord 2 do this,

we need get Him UnStabled & out in2 world

4 thoz truly kno Him,ea day,ea yr fill things make

lif worthwhil

(Illus old man,yng boy & lif comp 2 calendar months)

tru,but only if lik P can say,I KNO WHOM I HAV BLEEV

& I AM PERSUAD THAT HE IS ABL 2 KEEP THAT WHICH I HAV
COMMITED 2 HIM AGAINST THAT DAY.

2ward Js Xp no neutral either=stabl/unstab,in worl/ou

in hart/out,surender/war & grtest traged lif=hum prid

keep many mak compl surrend wherin compl victory

Let us resolv=mak this UnStab yr,yr XP cum out & liv

in harts, minds, livs

Let us ~~hav~~ Him let Him hav full sway, families, homes,
business lif, congregation

Then at end of this yr stand back, survey & C w
committing all 2 Xp can accomplish & do

Let us step out in faith as perhap never dun

This challeng God wants us 2 accept

"The UnStable"

Text: Luke 2: 39

Scripture: Luke 2:21-40

A little girl was heard to pray, "I am sorry I was so naughty today. But I know that you understand, because you were a little kid once."

Now this may sound humorous to us but there is hidden within it a germ of truth. The little girl at least was acknowledging that God did not stay a small child, but grew up. Too often people, and some who profess to be Christians only have a Christ-child mentality. ~~But~~ By this I mean Jesus for them, never became a man and they have kept Him in that nice little stable they visualize He was born in, and He has never entered the world for them, other than through the birth narrative in Scripture.

In our English language we ~~use a prefix to change the~~ can add a prefix to certain nouns which stops the ~~action~~ regular action of that noun, or releases or removes it from the state expressed by that noun. For instance, a "Burden" is a heavy load, or weight. But if we speak of "Unburden," we are talking of releasing from a weight or load. In our society today we have come up with a tricky way of advertising for a certain type of soft drink. It is called UnCola and we are urged to ~~switch~~ switch to it and thus be released from the regular Cola's on the market. By the same token I believe that ~~xx~~ one of the most important things we need to do is to "UnStable" Jesus Christ. It is nice to remember His birth and all of the events leading up to it, but we can't let Him remain as that Baby in the Stable. Instead, we needc to "UnStable" Him to coin a phrase.

We have all of the necessary ingredients for our lives to do so because God has provided them for us through His Word. We read this as our Scripture for this morning. From this scripture there are two very definite things about Jesus which God was pointing out. Let us look at this portion of Scripture again and see this message for us.

read in verses 21 to 24 of a fulfillment of the Jewish law. Involved in this fulfillment are two separate elements, In the 21st verse this is spealed out. (Read vs 21). Eight days after the birth of Jesus, or any male child for that matter, the rite of circumcision took place. This was done in the home and in-

volved no priests, or the Synagogue. It wasn't until the 9th century AD that it was transferred to the Synagogue and then in the 19th century it reverted back to the home or the hospital.

Now the purpose of this in the life of Jesus was more than ~~ceremonial~~ a ritualistic following of the Mosaic code. This was a part of it to be sure. But for Jesus it meant the fulfillment of the human law. This was to show His humanity. We read of this ceremony to be followed in Leviticus 12:3.

But we also read as a part of our Scripture about Mary going through the ritual of purification, vs 22-23, (READ). This is also found in Leviticus 12:1-5.

~~xxxxxx~~ It took 40 days of purification for a son, and 80 days for a daughter. (Explain the Scripture of Leviticus on this).

So we understand then that the period of purification was over and Mary brought Jesus to the Temple in Jerusalem. She also brought with her ~~xxxxxxx~~ an offering which the priest would offer on her behalf. We can see from Leviticus

6, that a lamb for a burnt offering, and a young pigeon for a sin offering.

But since this was a somewhat expensive offering and many people could not afford it, the law set forth a substitute in vs 8. This was what Mary brought as her offerings because she was poor. In fact this offering was called, "The offering of

the poor." This shows us once again that Jesus did not come from a family which was well to do, but instead, a family of hard working poor people. All of this took place fulfilling the requirements of the law so that Jesus would be recognized as being a part of ~~them~~ the Jewish ~~families~~ people. Had this not taken place He probably never would have had an opportunity to share anything with

any of them and His mission would have been strictly to the gentiles who were considered by Jews to be outsiders and dogs. But because of all of this which was done, the circumcision on the 8th day, and the presentation of Him in the

Temple 40 days after His birth, these things did much to cement relations among

Jews. Jesus Himself said later, "I am come not to destroy the law, but to

fulfill it." But then we come to the second part of our Scripture which is just as meaningful.

It is here that we read of a meeting between an old man, ~~and~~ an old woman, Mary Joseph, and the baby Jesus.

Simeon was the name of the man in the Temple. We do not know much about him. There is conjecture that he was the man who succeeded his father Hillel as president of the Sanhedrin in 13 AD, and this man's son was Gamaliel the Pharisee under whom Paul was tutored. But whatever the case, he was inspired by the Holy Spirit to look for the Messiah and that he would not die until he had seen Him. In vs 26 we read of this and it says, "Kurios Kristos," which means, "The Lord's Christ," or the Lord's Anointed.

So we read Vss 27-29. He was ready to die because he had witnessed what God had promised to him. Vss 30-32 picture Jesus as Salvation prepared by God, but ~~XXXX~~ also the Light for the Gentiles because the Jews rejected Him. He was acknowledged by them as their Saviour then, and up to this time. But He will be revealed to the people of Israel at a time yet to come. Here we see not only the First coming of Jesus Christ, but the promise of that Second coming as well. Then Simeon explains things to Mary which she was not aware of at that time, and perhaps never understood until the day of His crucifixion, vss 33-35.

But there was also an old woman who had a part in this revelation and we read of the elderly woman named Anna. Like Simeon, she spoke to them about the role Jesus was to play in the redemption of mankind. And so it is then that we read, "And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth." The child had been circumcised; He had been dedicated in the Temple; and Mary had been purified. The typical Jewish raising of this child now began and everything to make Him one of them had been performed.

For everything there is a beginning. For Jesus this was the beginning of His public ministry. The beginning did not take place at the stable in Bethlehem as much as it did at the Temple in Jerusalem. Not too many people recalled or were aware that God was doing something miraculous in Bethlehem. The tendency is to want to keep Jesus in the stable back there, but He was not remembered by the Jews for this. They spoke of Him as being from Nazareth and His family did all to place Him and themselves into what God wanted from them. They were no different by outward appearances than any other Jewish family. In this respect they

had set the stage for His public ministry at a later date. He was "UnStabled" for all the world to see. And ~~this is~~ the tendency for all of us is to look back. It is easier, and more comfortable to live in the past than the present. We know the past, we understand it and it takes no effort to live there. But the ~~future is~~ present and the future is more difficult to face, because we face many unknowns. January is named for the Roman god Janus, who had two heads, and two pairs of eyes. (Perhaps many people this morning feel like they have two heads because of the celebrations of last night.) But this god was able to look backward and forward. We need to look back, but only to understand and know what God has done for us, to give us new resolve to seek Him more strongly in the days and weeks ahead. But we need to look ahead confident that God will lead and direct and work His will for us and in us if we will let Him.

A little boy had a cute little beagle dog. He was petting it one day when his mother remarked that the dog had such ~~xx~~ a sad face. The little boy looked at the dog as the dog sat there with his sad face, wagging his tale and he said, "Yeah, he does have a sad face, but look Mommy," he said as he pointed to its tail, "He has a happy ending."

No matter how any circumstance may start for us, we know that it has a happy ending if Jesus Christ is the central part and theme of that event. But in order to do this we need to get Him "UnStabled" and out into the world. For those who truly know Him, each day, each year is filled with the things which make life worthwhile.

(Illustration of old man, young boy, and life compared to calendar of months.) After December a whole new year begins. How true. But that year only has purpose and meaning for those who can say with Paul, "I know whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that day." Towards Jesus Christ there can be no neutrality. He is either in the stable, or He is "UnStabled". He is either in the world or out of it. He is either in your heart or He is not. We either surrender to Him or we are at war with Him. The greatest tragedy of life for anyone is that human pride which keeps many from making that complete surrender, wherein is complete victory. Let us each resolve to make this an "UnStable" year. A year in which Christ comes out of that nice little stable we have created for Him in our

hearts and minds, and let ~~us~~ Him live in the world and in us as He should. Let ~~us~~ let Him have full sway in our families, our homes, and in our congregation. Then let us at the end of this year ~~survey~~ stand back and survey and see what committing all to Christ can accomplish and do. Let us step out in faith as we have ~~never~~ perhaps never really done in our lives. This is the challenge I know God wants us to accept.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday After Epiphany January 8, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Beth Feder, Sharon Pfabe - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "How Brightly Shines the Morning Star" K. Morris
*Processional Hymn No. 1 "Holy, Holy, Holy!"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "O thou God of holy love, we acknowledge that at the beginning of this year our lives do not stand before Thee as a book unwritten. Much that we shall do has been spelled out already, even before the year has begun. Inscribed deep within are old habits and familiar behavior patterns. We know that these in large part will write for us the history of this coming year. Cause us to be aware of thy forgiving grace, and when we have written a life page full of the errors of our misdeeds, help us to acknowledge ourselves for what we are, and to seek thy love; through Jesus Christ, our Lord. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
 *Pastor: 'O Lord open our lips
 *People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Matthew 2: 13-23
Hymn No. 426 "For Thy mercy and Thy grace"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
 Pastor: The Lord be with you.
 People: And with thy spirit.
 Pastor: Let us Pray.
Prayer and Prayer Response
Offering
 Offertory "In Bethlehem's Low Stable" Walcha
 Acolyte Presentation

Anthem: "Thou Must Leave Thy Lowly Dwelling" Berlioz
Sermon: "NIGHT FLIGHT"
Prayer and Lord's Prayer
Hymn No. 35 "Lord, dismiss us with Thy blessing"
Postlude: "Swiss Noel" Claude D'Aquin
Benediction

----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by the Guy Armstrong Family in memory of "Loved Ones"
Serving as Ushers today are: *Wally Feder, John Snow, Mont MacKinney, Herb Shearer and Steve Vargo.
Deacon and Mrs. Steve Vargo will greet the Congregation at the door this morning.
Nursery will be provided today by: Judy Snyder and Betty Carney.
The attendance last Sunday was 142
Hospitalized: Mrs. Bessie Hampton
Junior Choir will meet Wed. 6:30; Chancel Choir - 7:00
We still have a few dates left in the beginning of this year for Altar Flowers. Jan. 22 and Feb. 5 is open. Please let Bea know if you would like to have either one.
Today - 2:00 - The Schedule for the Year Book will be set up. All heads of Organizations or Representatives, All Elders and All Deacons are expected to be present.
Tonight - 6-8 - Youth Fellowship
Tonight - 6:30 P.M. - Prayer Meeting (See Newsletter for details)
Tuesday - 7:00 - Meeting to set up Committees for the Year Book. All Elders and Deacons should be present.
Thursday - 7:00 - Bible Study in Undercroft.
Friday - 9:00 - ARC Bowling Party at Bowl-away Lanes. (Jan. 13) - Call Ralph Link's, Paul Pfabe's or Joan Master for details.
We need all reports for the Year Book this week - It will go into print the first of the week.
PLEASE - PLEASE - READ YOUR STATEMENTS AND CALL BEA IF THERE ARE ANY MISTAKES. NOW IS THE TIME TO CORRECT THEM.
The Congregational Dinner was set for Feb. 8 at 5:30.
This will also be an important meeting as the UCC Concerns will be discussed.

"Night Flight"

Text: Mt 2:14b; Scrip: Mt 2:13-23

(Illus flite 2 Egyp & Pontius the pilot)

Theol & knowl event faulty, but story tell many thing
Vs 13=Ang & Jos & tell go 2 Egy Bcuz Herod

Vs 15=this aftermath Herod anger

Herod many face & dispositions

King 40BC - 4BC & only 1 bring order out disorder

He builder/Templ; genros=melt his gold corn 4 peop
during famine 25BC

But 1 major flaw=suspicion & jealousy,
insane obsess sum1 aftr thron kingship

drov him 2 murder wif, moth-in-law, 3 sons,

C. Augustus say=safir 2B pig Herod, than son

Retir 70, kno soon ded & prep for tears; arrest grou
disting citiz trump charg & in 2 prison & at deth
they die & there tears & mourn & so C why Jos flee

(Illus Legend Spider & Holy Family)

This only story & mus accpt that way

1 pt in Vs 14=Read; perhap mak lite & say Jos 1st
pers 2 instit econ flite, NITE FLITE

May hav had Hertz rent a Camel waiting 4 him

But noth humorous connect this, it flite survival

Went 2 City ON=Heliopolis=Gr, Home another Jos & sav
bros & father Jacob

Compar 2 Js & He sav peop of world

Egyp hard taskmast 2 Israel & now shelter Christ

" nevr far remov affair Isr & 2day maj rol lif

Point consid=NITE FLIE, dun under cov darknes & irony
Js 2B lite Worl & short aft birth trav thru dark in
ord "B abl fulfil mission of Lite 2 World

D/Lite=Gud/Evil, Gud trav 2 plac dark in ord surviv
Jn say=IN HIM WAS LIF, & THAT LIF LITE MEN. & THE LITE
SHINETH IN DARKNES & DARKNES COMPREHENDED IT NOT

Js from early lif pit agains darknes world

(Legend Dismas, thief meet Js twice)

Cud hav sum truth 2 it, & end nice & wud B grand if
lif lik this

But U & I kno not so, Js born innocent & no pose
thret 2 any1 arouse anger, hatred in many peop harts

If Scrip no sho anythin els shud sho peop go 2 any
length 2 get rid Xp

He has, had way bug peop espec if try liv without Him
Deep peop hart He shin dark, evil & we cannot hide
we can attemp NITE FLITE 2 escap, but He stil ther

(Illus girl & mother is Lite of World), she wrong, but
rite 2 exten Lite World shud shin ea us. I remem lad
sing=CUM 2 LITE TIS SHIN 4 THREE, SWEET LIT DAWN UPON ME
1nce I was blind but now I can C, Lite of Worl is Js
This wat shud B 2 all, Let us ope hart & los spir blin

"Night Flight"

Scripture: Matthew 2:13-23

Text: Matthew ~~2:13-23~~ 2:14

A group of school children had been asked to draw a picture depicting the Christmas story, or the events surrounding it. After they had drawn their pictures they were asked to share the interpretation of it. One little girl had drawn a picture of a rather long, cigar shaped thing with wings attached to it, which quit obviously was an airplane. Seated in the airplane were 4 figures. One was a woman, one was a man, and one was a child, ~~and the other~~. The teacher asked the girl to explain the picture and she said it showed the "Flight to Egypt." The teacher commented that she understood who the man, woman, and child were, "But who is that fourth person?", she asked. The little girl answered ~~that~~, "Why that's Pontius the pilot."

Obviously, the little girl's ideas were basically sound, but her theology and knowledge of what really took place was a bit faulty. The story of the flight into Egypt by this Holy Family is filled with many things for us to look ~~and~~ at and strive to understand.

Our Scripture first begins with an angel of the Lord appearing to Joseph once again and informing him that Herod was out to ~~xxx~~ destroy the young child, vs 13. We see the aftermath of this as we read in vs 16. Herod was a king of many faces and dispositions. He ruled as king from approximately 40 BC to around 4BC. He was the only ruler of Palestine who was able to bring order out of disorder. He did this by building and rebuilding. He was the one responsible for the building of the second Temple in Jerusalem. There were times when he was actually generous. ~~So~~ In 25BC there was a famine and he actually had his own gold plate melted down to provide corn for the starving people.

But with these good points, he had one major flaw and this flaw was one of suspicion. ^{of JEALOUSY.} This suspicion was an almost insane obsession that someone was after his throne and kingship. This ~~obsession~~ obsession drove him to murder his wife, her mother, and three of his sons. Augustus the Roman Emperor once remarked because of this insane jealousy that it was ^{safer} ~~better~~ to be a pig in Herod's household than to be his son. His suspicious nature grew progressively worse as he grew older. He made provisions at his death that there should be national mourning. He ~~retired~~ died at the age of 70, and knowing his death was not too far off for him. ~~This was taken care of by arranging to have the most distinguished citizens of Jerusalem arrested~~ he made arrangements to have a group of the most distinguished citizens of Jerusalem arrested on trumped up charges, and put into prison. He then gave orders that at the very moment of his death these people

were to be killed. His reasoning was that he knew no tears would be shed for death, but tears would be shed over the deaths of these people and thus there would actually be mourning in Jerusalem at his death. Thus it is not difficult to know and understand that ~~the~~ ^{the} warped thinking and actions of this man posed a very real threat to this infant Jesus.

There is a nice little legend surrounding this Flight to Egypt, in fact there are two legends surrounding this story. The first one concerns Mary and Joseph hiding from Herod's soldiers.

The legend states that Mary and Joseph grew tired as they traveled, and sought refuge in a cave for rest and sleep. As night came on it grew very cold and the ground became covered with a thick white frost. A little spider saw the baby Jesus and wanted to do something to help Him. So he decided the only thing he could do was to spin a web over the opening of the cave and keep out the frost and cold. Not long after the spider had finished his work a group of Herod's soldiers came by looking for the family. The captain ordered his men to search the cave. They were acting on orders to kill any child about two or younger. As one of the soldiers was ready to enter the cave he saw the entrance was covered with a spider's web, and the web was coated with frost. He told the captain there was no need to go into the cave since anyone entering would have broken the web. So they passed on and left the Holy Family in peace, and all because a little spider spun his web across the entrance. And that, so the legend goes is why to this day we put tinsel on our Christmas trees. The glittering tinsel streamers stand for the spider's web, white with frost, stretched across the entrance of the cave on the way to Egypt.

But naturally this is only a story and we need to accept it for being just that. But the one point which should stand out in our minds is that which is shown to us in the 14th verse, where we read: "When he arose, he took the young child and his mother by night, and departed into Egypt." Perhaps if we wanted to make light of this we could say that Joseph by this trip to Egypt became the first person to institute the economy fare flights, because his was a Night Flight. He may have even had a Hertz rent-A-Camel waiting for him.

But there was nothing humorous connected with their departure for Egypt. It was strictly a flight for survival. We are told that the site at which Joseph, Mary, and the baby Jesus stayed, was the City of On. This city was known as Heliopolis in its Greek name. It may not mean ~~xxxxxx~~ too much to us by either name, but when we consider it was the home of another Joseph during his stay in Egypt, then perhaps it takes on a new significance. It was to this city that Jacob and his family fled during the famine, and were spared. It was the

home of Joseph who had been sold into slavery and who rose to prominence in the court of Pharaoh. Ironically it was Joseph who delivered his brothers, the very ones who had disposed of him, and it was Jesus the one who was to be the redeemer of mankind whose life was ~~xxxxx~~ spared by being taken to the city of On. And isn't it also ironic that the very land which had been such a hard task-master of the people of Israel should now become a place of shelter for this baby Jesus? Egypt has never been able to be ~~fx~~ too far removed from the affairs of Israel in all of its history. Even today, Egypt is playing a major role in the life of the Jewish people.

But there is one point to consider in this Flight to Egypt, and that concerns the fact that it was a "Night Flight." It was done under the cover of darkness and involved in this once again is an irony for us to see. Jesus was announced and proclaimed as the one who would bring Light to a darkened world. But very shortly after His birth, this Light, had to travel through the dark in order to be able to fulfill His mission of Light to the world. Darkness and Light have always signified a contrast, and have been compared to good and evil. Jesus the Light, that which was good and righteous had to travel to a place of Darkness, Egypt, which was full of evil, in order to survive.

John tells us that, "In Him was life; and that life was the light of men. And the light shineth in darkness; and the darkness ~~comprehended~~ ~~xxxxxxxxxxxx~~ it not." Jesus from the very earliest portion of His life was pitted against the darkness of the world. There is one other legend which has within it a certain element which makes it possible that it may have really happened. But it is told as a legend and we should accept it for being just that.

Mary and Joseph and the baby Jesus were ~~xxx~~ on their way to Egypt and were way-laid by a band of robbers. One of them wanted to murder all of them and take their possessions and flee. But one of the robbers was named Dismas and he had compassion on them because of the baby. There was something about this baby that clutched at his heart and so he refused to let any harm come to Jesus or His parents. The legend tells us he looked at Jesus and said, "O most blessed children, if ever there comes a time for having mercy on me, then remember me and forget not this hour." Years went by and Jesus grew to manhood and began His ministry among men. He was arrested and nailed on a cross on Calvary between two thieves. But strangely enough the one thief was named Dismas and he didn't know it, but the man hanging next to him was the baby he had spared many years before. Now Dismas did find the mercy he asked for of that baby and Jesus remembered him at that hour.

This story has a nice ending to it and it would be grand if all of life were like this. But you and I know this is not so. Jesus, the baby born so innocently, and not posing a threat to anyone in all of His life had a strange way of arousing hatred and anger in the hearts of many people around Him. If this passage of Scripture doesn't show us anything else, it should show that people always have and always will go to any length to be rid of Christ. He had and has a way of bugging people, and this is especially true when they try to live without Him. People know deep within their hearts that He is the Light shining into their hearts of darkness and evil and we cannot hide from that Light. We can attempt to take the "Night Flight" to get away from Him, to hide in the shadows, but He is still there. We need to know that He shines into our hearts and lives.

A little girl had a part in a Sunday School program and as she stood before the congregation she could not remember the lines she had memorized. Her mother sitting in the front row made the words with her lips but her daughter did not catch on. Finally the mother whispered, "I am the light of the world." The little girl's face brightened and she said, "My mother, is the light of the world."

Of course the little girl had it wrong, but she was right in the extent that the Light of the world should shine through each of us. I remember when I was a lad in Sunday School we used to sing; the chorus of an old, old hymn;

Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me,
Once I was blind, but now I can see;
The Light of the world is Jesus.

This is what everyone should be able to say with truth and conviction, that the Light of the world for me, is Jesus. Let us open our hearts to Him and let Him take away our spiritual blindness.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday After Epiphany January 15, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
David Knauer, Karen Pfabe - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude: "Prelude & Fugue in G minor" Bach
*Processional Hymn No. 30 "Come, we who love the Lord"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "O Lord, Our Father, we come to
you as a people who are a part of the community of
believers. We seek your guidance for we know that
the Church cannot exist without it. Forgive each
member of your Church for their individual and corporate
sins. Keep us true to the commitment of upbuilding the
Church throughout the world. Keep us from the divisions
that separate us from others. And always keep us
steadfast in your love, in Jesus name. Amen."
*Kyrle (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Romans 12
Hymn No. 188 "Holy Spirit, Truth divine"
Highlights of St. Paul's Art Snyder
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Offering (Who's Who in the Pew)
Offertory Trio" Rheinberger
Anthem: "Give Me A Faith" Bitgood
Sermon: "WAG"
Prayer and Lord's Prayer
Hymn No. 80 "Guide me, O Thou great Jehovah"
*Prelude: "If Thou But Suffer God to Guide Thee" Bach
Benediction

The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. Ralph Tait in memory of "Loved Ones"
Serving as Ushers today are: *Robbie Vinroe,
Brian Pfabe, Gordon Kennedy, Chris Pfabe, Bob Dellen.
Mr. & Mrs. Harry Davis will greet the Congregation and
Visitors at the door this morning.
Nursery will be provided today by Barb Vargo, Marlene
Riemer, and Robin Knauer.

The attendance last Sunday was 197.

> Hospitalized: Mrs. Bessie Hampton, Mrs. Marsha
Forsberg. *LILLIAN KNABE*

> Monday - WBUT, Speak up Program - The Pastor will be
speaking about Pro-life.

Wed. - 6:30 - Youth Choir

Wed. - 7:00 - Chancel Choir

Wed. - 7:00 - Bible Study with Rev. Link - Golden Circle

Thurs. - 11:15 - Mary Martha Circle will have annual
Birthday celebration at Holiday Inn.

Next Sunday - 22 - Pro-life march from our Church and
service to follow 2:30 P.M.

> Jan. 29 - 5:30 - Congregational Dinner and meeting
on UCC Concerns. This meeting was set for Feb. 5,
however, with Ash Wednesday being Feb. 8th it did
not leave us enough time between to get Yearbooks
ready to send out to the Congregation that did not
pick them up on Jan. 29 during the Congregational
Dinner.

Jeanne Snyder would like to thank the Congregation for
their Prayers, Flowers and cards during her stay in
the hospital.

Jan. 16 - Mon. - Basketball Junior Division -
St. Paul's UCC vs. Meridian #1 at 6:30 P.M.

Jan. 19 - - Thurs. Senior Division - St. Paul's UCC
vs. Salvation Army

Next Sunday during Church School - Election of
Church School Officers.

> Mrs. Diane Hollefreund (Mrs. Thomas) will be the
Chairman of the Nursery. If you are contacted please
help her by accepting. The Nursery is for Pre -School
Infants only. Those that are attending school should
be sitting in the Congregation with their families.
With the babies - there is too much of an age differ-
ence and only up to school age should be in Nursery.

"WAG"

Scrip: Romans 12; Text: Romans 12:2

All war liv age confl, & ea day prov it & we call 2
mak choic which oft Bcum painful 2 make

Sumtim ago preach Wil of G, that tim man ask How kno?

Recen tol of yngth group wrestl & ask Wat Wil G?

Bi read, study, & sinc such prob wil lk formul 4 G wil

WAG=wigl, move, gossip, joker, but hav new interp

Rom 12:2=Text, & P use 2 show how prov Wil of God

vs 1=presen bod as sacrif, no pul arm, leg & offer

wat G want all of U, keep clean, pure, unfilthy

vs 2a=Conform use 1other=1 Pet 1:14, Gr=form, shape

accord 2 thing aroun us & we warn not 2 conform

Societ tel us hav taboo not so other part worl &

vice/versa, & so bit by bit thots etc chang, conform

Examp: Song, My Way, & hamburg=hav Ur way, but this no

rite site of G=either G Way/Man Way & shud B G'

(Illus Abram & Sarai good examp 4 us/liv heath; old &

no son as prom; Sar giv Hagar; preg & taunt Sar; off 2

wilder; Angel & Gen 16:11-12; G apear Abram, chang name

& Sar name; prom F nation; M nations; 17:20 Ishmael

Wat end result Abe sin?=Arab nation Bgin Ishmael,

Wudn't Is then & now B better off had Abe no conf??

But this we do, Litl sin here, there no hurt,

But P say, No conf, B Transf=Metamorphosis=caterpil ch

How renu mind?=G Word, wen want find out(sin examp)

get concord & look up & C wat G say, this way get way

from liber humanist vu & get wat G want us 2 know

WIL OF G, ALWAYS AGREE WITH WORD OF GOD=W of WAG

2=That U mat prov=How? By tak fact & giv results

Underly this=U wil 2 acpt wat cum 4th & this G want

He want Blievr surrend 2 His wil B4 he kno wat is

this faith & trust G wil reveal 2 us

(Illus violinist, 1M violin & .65¢ job)

U may think U only smal individ G site/plan, but He

can & wil use U if U let Him

But peop want 2 kno wen hear G speak 2 us, & anser=

seek G thru Word, & surend 2 His wil B4 kno it & then

wil hear voic urg do this, that=only gud, no bad=Satan

Thus=A=Accept G wil 4 us even wen no know

Vs 2 read=IF U NO CONF 2 THIS WORL, & IF U R TRANSF BY

RENU UR MIND, THEN U WIL PRUV WAT GUD, ACEPT & PERF WIL

G=Guarantee of G & this hap if 1st 2 condition met &

we all want guarantee stove, refrig, car etc.

Guaran=livs wil chang & wil Bcuz luv Lord

Bib say cert peop no etern lif=drunk, homo, adulter,

bu this conditional if acept Xp wil chang, B nu crea

& turn from sin & liv & hav etern lif

How kno guarantee? Isaiah 30:21

Illus Thomas Guthrie

We shud B chang & wil chang if yield 2 Xp
(Illus man in mill, worker tease about miracl & her
in2 furniture)

We need 2 kno that G wil sho His Wil if we willing
to WAG in our livs

Look 2 G Word

Accept His wil B known 2 us

& if 1st 2 conditions met,

He Guarantee

May this B reality 4 each of our livs.

"W. A. G. "

Scripture: Romans 12

Text: Romans 12:2

All of us are aware that we live in an age of conflict. With each passing day we become more ~~xxxxxx~~ aware of this. We are constantly being called upon to make decisions and choices which ^{many times} ~~perhaps~~ become more painful as time goes by. Sometime ago I preached on the Will of God. I mentioned at that time a man of our congregation had asked me how to know the will of God. Since that time I have discovered that more and more people are asking, "Just what is the will of God?" I was told recently of a local youth group and how they were wrestling with this problem. Since it is such a problem for many I have been doing a lot of reading and studying in this direction and therefore our message for this morning puts forth another formula we can use as we seek to determine God's will for our lives, and basically how to determine God's will.

Although we used the entire 12th chapter as our Scripture for this morning, I would like to use just the 2nd verse as our text. It is in this verse that Paul speaks of proving what is the ^{or knowing} ~~will~~ perfect will of God. Paul begins this chapter by appealing to his fellow Christians to present their bodies as a living sacrifice to God. No one can present their bodies in any way except they involve themselves completely. You cannot pull off an arm or a leg and offer them to God as a sacrifice. So what Paul is saying is that all of you, your entire being is to be offered to God as a part of your spiritual service of worship. This is why we are to keep the body clean and free of disease and sickness and why we are to keep the mind and brain clean and pure of filthy thoughts and desires. The body belongs to God just as the soul does and God demands that we keep it in a good state of repair.

At this point then Paul begins to give the people in the church at Rome a formula for knowing and doing the will of God. First he tells them, "And be not conformed to this world." ^{Greek} The word "conformed" ~~xxxxxx~~ is only used one other ~~in~~ time in the New Testament and that is in 1 Peter 1:14. The word means to fashion or to form, to shape according to those things around it. So Paul

is warning not to be shaped or molded by the things which surround us. This is a timely admonition for all of us. We are told that what we consider taboos in our society are not ~~considered~~ considered taboo in other parts of the world. What we have set as certain moral standards are not considered to be normal moral standards in other parts of the world and so we are wrong, so we are told. So little by little, things were not once accepted in our society are creeping in because we are becoming more enlightened. Or so we are told.

and about the life of
A popular song of a few years ago, which was written for another singer, has been revived simply because it was sung by Elvis Pressley and it sings of doing things, "My Way." A brand of hamburger is advertised as letting ^{you} ~~me~~ have it, "Yourway." This may be all right for a singer to sing, and it may be all right for a hamburger, but it is not right in the sight of God. There are only two ways to do things in this world, and the world would be better off if everyone knew it. These two ways are, "God's Way," or, "Man's Way." Whatever is done, ~~it~~ either be done the way God wants it, or it is done the way man wants to do it, and unfortunately too much of the world follows man's way and we see the results of this in the world right now.

If we look at a Biblical account of this we can see how this principle operates. Abraham was a man who followed God we are told, and because of this he was God's man and from him came descendants as numerous as the grains of sand by the sea-shore. But Abraham lived among many heathen tribes and people. He became an old man and God had not blessed him with a son as He had promised. So Sarai suggests that perhaps he should have sexual intercourse with ~~the~~ her maid, Hagar, and then they would have a son. Abraham not only listens to this temptation, but follows through on it and Hagar becomes pregnant. Hagar begins to act proud because of this accomplishment and pokes fun at Sarai, and Sarai sends her off to the wilderness. The angel of the Lord appears to her and ~~in~~forms her that the ~~son~~ to be born is to be called Ishmael, Gen. 16:11-12. ~~And then next~~ God appears again to Abram ~~and promises him he would become the~~ and promises him he would become the father of many nations, and He promises Sarai a son as Mother of nations. He changes their names to Abraham and Sarah and then He tells Abraham about Ishmael.

Gen. 17:20. Now what was the end result of this sin of Abraham's? Simply this, t Arab nations began with Ishmael. Wouldn't Israel both then, and today have been better off if Abraham and Sarah had not conformed to their world? But you see this is how we rationalize things away today. A little sin here nad there will not hurt. But the end result to come forth many years from now could have far reaching effects, and all because we want to have our little fling right now. What does Paul tell us to do about this? He says, "Do not be conformed to this world, bgt be ye transformed by the renewing of your mind." The word "trans-formed," omces from the ~~word~~ Greek word from which we derive the English word, "Metamorphosis." A caterpillar is a good example of metamorphosis, changing from a caterpillar into a butterfly. The Gree~~ex~~ word is similar in meaning to the Greek word for repentence which means a change of mind and heart. This is what we are called to do, and this is done by the renewing of our minds. How can we renew our minds? Channel them to God's Word the Bible. It is here that we can t transformed. So Paul is giving us the first part of our formula and that is the letter "W" which stands for Word, God's Word. When we want to find out what God has to say on a certain subject we need to have a concordance handy and look the word up which applies to what we want to know, and see what God has to say about it. (Use the word sin as an example). In this way we will get away from what some liberal scholar would have us to believe from his own humanistic view and take us to what God really wants us to know. This is the first step toward knowing the Will of God. The Will of God, always agrees with the Word of God. ~~There is no never a conflict~~
The second part of the formula is found in Paul's words, "That ye may prove." How do you prove something? Simply by taking whatever facts are at your disposal and giving the results. But underlying this method is the fact that you are willing to accept what comes forth. T^{is} is what God wants from us in order to determine His will. He wants ~~xx~~ the believer to surrender to ~~him~~ His will before he knows what it is. This means faith and trust that God will reveal it to us.
(Illustration of violinist, \$1000 violin, and the \$.65 violin).

You may think that you are only a small indiviual in God's sight and plan, but He can and will use you if you let Him.

But people want to know how and when we hear God speaking to us. The answer lies in the fact that if we seek God's will by searching and knowing His Word, and if we ~~accept~~ surrender ourselves to His Will even before we know it, then we will hear His voice within, urging us to do this or that and we will know that it can only be God speaking. But we need to know that God only will move us to do that which is right. Never will God motivate us to kill or to steal, or cheat, or do any of the other things which are wrong. Therefore, God's will is only doing that which is right and good. The evil and wrong done by any of us is motivated by Satan, and not by God.

Thus the second part of the formula is the letter A for Acceptance of God's will for us, even when we do not know what it will be.

Now what Paul tells us then is this, "If you are not conformed to this world: and if you are transformed by renewing your mind, then you will prove what is that good and acceptable, and perfect will of God." So then he is saying that the first two items, The Word of God, the letter W, and the Surrender or Acceptance, the letter A, will give us the Will of God, or letter G. G stands for guarantee. A guarantee is very important to all of us. When we buy a car or a refrigerator, or a stove, or furniture, whatever it may be, we want a guarantee. So what God says to His children is that if the first two conditions are met, then He will guarantee that He will reveal His will for us.

His guarantee for us is that our lives are going to change. We read in Scripture for instance that certain people will not inherit eternal life, because of the lives they may live. I was talking to someone just the other day about this. Paul gives us a list of people who will not go to heaven. He says that the homosexual, the adulterer, the drunkard, the drug addict and so on will not inherit eternal life. But what is not said, and reading between the lines is a condition concerning these people. If a homosexual accepts Christ and turns from his or her homosexuality, then they have eternity. Or if the drunkard, or the prostitute or the adulterer, or the drug addict accept Christ and turn from their sin and live as they should, God will welcome them into heaven as well. And this is

what God's will is for all of us, and that is we change. We become the new creatures in Christ we are supposed to be. God's guarantee is that we will have His revelation to us and as we read in Isaiah 30:21, "~~xx~~ And thine ears shall hear a word behind thee saying, This is the way, walk ye in it."

(Illustration of Dr. Thomas Guthrie)

We should be changed and will change if we are yielded to Christ.

(Illustration of man in mill, fellow workers teasing, and Baer into furniture).

We need to determine to W.A.G. ~~for ever~~ in our lives. Look to God's Word; Accept that His will will be known and shown even when we don't know what it will be; And that if the first two conditions are followed we will have God's Guarantee. May this become a reality in each of our lives.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday After Epiphany January 22, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
David KNauer, Karen Pfabe - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude: "Benedictus" Alec Rowley
*Processional Hymn No. 23 "Open now thy gates of beauty"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "Loving Father, who gives completely of His love to us, forgive our selfishness. We aren't intentionally indifferent to others. It's just that we are so caught up in our own lives, our jobs, our families, we look at the world around us from down deep in our own little worlds. We do care, but we don't take the time or the trouble to respond in love to the needs around us. Strengthen us to assume the burden of caring. Enrich our lives so we can know the joy of others. Forgive us our short-sightedness so we can try again. In Jesus' name. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture 1 Samuel 17:12-24
Hymn No. 232 "'Mid all the traffic of the ways"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
Who's Who In the Pew
Offering
Offertory "Prayer" Guilmant
hem: "And Can It Be?" Johnson
Sermon: "POWER FAILURE"

Prayer and Lord's Prayer
Hymn No. 471 "More love to Thee, O Christ"
Benediction and Threefold Amen
Postlude "All Hail the Power of Jesus Name" Young
-----*Congregation Standing-----
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Robert Tait to the "Glory of God"
Serving as Ushers today are: *Richard Mangel, Don Kingsley, Art Carney, Gary Penar, and John Dreher.
Mr. & Mrs. Robert Knauer will greet the Congregation at the door this morning.
Nursery will be provided today by: Mrs. Sandy Sheppeck, Marci Sheppeck and Lori Zavacky. ^{HOMIE}
Hospitalized: Mrs. Bessie Hampton, Mrs. Lillian Kradel, Bob Tait, Mrs. Elsie Kornrumpf, Earl Wogan - BCMH. Mr. Louis Zubik - Passavant
The attendance last Sunday was 161.
Tonight - 6-8 - Youth Fellowship
Wed. - 6:30 - Youth Choir Practice
Wed. - 7:00 - Chancel Choir
Wed. - 7:00 - Golden Circle - Bible Study with Rev. Link (This was cancelled last week because of weather.
Monday - Jan. 23 - Basketball - St. Paul's UCC vs. St. Marks - Junior Division.
Thurs. - Basketball - St. Paul's UCC vs. Community Alliance - Senior Division.
Next Sunday - Jan. 29 - Congregational Dinner at 5:30 P.M. The Yearbooks will be given out at this time. A special look at the UCC Concerns and a lot of good fellowship.
Please put the Building Fund Money in the Green envelopes that is sent to your home each month.
Please mark these "Program of Progress" with your name. Do not stick them in with your other envelopes. They go to another place than the rest of the offering. It is a big help if you do this so they don't have to get separated from a stack of envelopes that are stapled or scotch taped together.
Don't forget to save Jan. 29 - 5:30 (Next Sunday for the Congregational Dinner.

"Power Failure"

Scrip: 1 Sam 17+12-24; Text: Mark 9:29; 1 Sam 17:24

we involv serious energ crisis & 1 mor frite aspec is
Pow Failure/ coal strik & conserv/examp N.Y. summer

No elec=refrig,heat,lites etc

but we involv Pow Fail other sort & jus as crippling
Th Pow Fail hand dwn gen 2 gen sinc Bgin, but ther
(Scrip bakgroun Goliath, Dav etc) is cur

Vs 24=serious ail then & 2day READ VERSE

But nother Scrip show Poe Fail=Mk 9

Js cum dwn mt & met by man & Fathr demoniac & dicip
no heal; Js ask Bliev?"Lor help unBlief"& Js heal
Discips ask why no heal=vs 9:29

2 sep Pow Fail & yet intertwin 4 ea hav elemen mak so
APOSTACY=abandon wat 1 Bliev'd in, as faith

This tuk plac Isites & Goliath, & discips & boy
Apos creep & slow/surly draw away foundations faith
(Examp Don Barnhouse, 52 book & Presby vs God)

This dalem maj prot denoms 2day & can only B shodwn
whethr man or God, G Word or man mentality

& anser=G rite & man wrong, othwis Pow Fail & G no
PRAYER=Js point out & Isites no do honor

They try in own flesh, G expec us turn over 2 Him
(Man, son pray=no giv G instruc, jus report 4 duty)

It from PRAYER receiv G riches Abund blessings
(Illus Spurgeon & heating plant of Church)

How bout us? How many cam & sat pray 4 G ope harts?

How many just sat & talk, talk, talk? til organ play
Cannot expec anythin but Pow Fail if unwil turn 2 Him

Sumhow we mak mistak that Ch Sun morn mak up 4 lak
commit all week & wil solv all probs, illls congreg

It no happ & if U unwil comit self 2 G dur week,
th prayr, Bible read, then U R going 2 hav dry,

barren Sun as U had dry barren Mon-Sat

Tru Power 2 preven Pow Fail=found in PRAYER

FASTING=I no say we shud, but cud los sum pounds if do
No fast 2day Bcuz diff probs health etc

But fast 2 sho person ment busines 4 God & altho
may no Bable 2 fast, can show God we mean business
Talk 2 peop bout Bib read thru 78 & say, "No Time"

this baloney=TV, newspaper, watch news=then hav time
If we mean busines we hav time & make time 4 God
(Illus Scotch minister, boat & pray & row)

It tak both 2 get Powr from G, Prayr, & Sacrif seek G
Question=How many us wil 2 stand 4th & B G's man/woma
78? How many us actual mean busines 4 G

This G want 2 kno, & this congreg B bles only as peop
willing 2 stand agin Apoast in & around us, G bles
only if wil 2 let G's Word B rul lif 4 us, & this
cong bles only wen wil 2 pray, pray, pray 4 G's guild
& only bles sho pruf/ but if unwil lik D & I, Pow Fail

"Power Failure"

Scripture: 1 Samuel 17:12-24

Text: 1 Samuel 17:24; Mark 9:29

We are presently involved in what everyone knows to be a serious energy crisis. One of the more ~~xxxxxxxx~~ frightening aspects of this crisis is the ever present fact that we could have a "Power Failure." Because of the coal strike we are being asked to curtail our use of electricity so that we may continue to have electricity. Last summer I am sure we all remember the "Power Failure" which occurred in New York city and how it crippled ~~the~~ much of the city. We all know that if this were to take place we could not have refrigeration, heat, light, and all of the other things we depend upon electricity for. But I believe we are involved in ~~xxxxxxxx~~ a "Power Failure" of another sort that is just as serious and just as crippling as one involving electricity. In fact, this "Power Failure" has been handed down from one generation to another from the beginning of the world, yet, it can be overcome by anyone seeking to do so.

We read as our Scripture for this morning the events preceeding the slaying of the giant Goliath by David. We all know the events of this story I am sure. But there is one verse at the end of this reading which should speak very pointedly to all of us for it tells us of a serious ailment the people of Israel encountered in their day, and one which we are likewise encountering today. In 1 Samuel 17:24 we read: And all the men of Israel when they saw the man, fled from him, and were sore afraid.

But there is another portion of Scripture I would like to share with you which involves "Power Failure" ~~and~~ also, but adds to it in such a way that we can see a portion of the solution needed.

In the 9th chapter of Mark, Jesus had returned ^{mountain} from the ~~mountain of transfiguration~~ where He had been Transfigured before them, and as He approached the remaining disciples a crowd had gathered about them, and He inquired why this was happening and was told ~~that~~ by one of the men in the crowd that he had brought his son who was demoniac, and the disciples were unable to cast the demon out of the boy. Jesus questioned the man about his son and asked him if he believed.

The man replied that he believed and that the Lord should help his unbelief and Jesus healed the boy. Afterward ~~the disciples~~ when Jesus and the disciples were alone together, they asked Him why they could not cast out the demon. Jesus answered, "This ~~xxx~~ kind can come forth by nothing, but by prayer and fasting."

So here we have two cases of "Power Failure" and yet the two are intertwined. For in each one are the elements which make this take place. The first element we see is one of apostasy. The word Apostasy really means, "An abandoning of what one believed in, as a faith." This is what had taken place in the lives of the people of Israel as they faced the ~~Philistines~~ Philistine giant Goliath and their blood ran cold. And this is what caused the ~~disciples to be unable~~ inability of the disciples to ~~cast the demon out of the boy~~ cast the demon out of the boy. Apostasy is an insidious creeping disease which creeps into the life of believers and slowly ~~but~~ surely draws them away from the foundations of the faith. ~~It begins with doubts~~

~~planted in the minds of the believers by Satan concerning the spiritual ability to do things within the body of believers~~ Where once God was called upon for guidance and help, now He is believed to not operate in that fashion anymore. Where once prayer was the backbone of the faith, it is now relegated to a thing of the past. The people of Israel and the disciples not only fought this battle, but we today are being called upon to fight it.

I have been reading a book written ^{in 1952} by the late Dr. Donald Gray Barnhouse a noted Presbyterian minister. ~~who wrote this book in 1952~~ It was interesting to note that he cited a move at ~~that~~ that time within the Presbyterian Church which placed the Church in direct opposition to God's Word. This is the dilemma of most major denominations of today. We are in the midst of a struggle which can only culminate in a major showdown within many of these denominations. The struggle is ~~whether~~ whether the Word of God is first, or are the rulings of man first? ~~Is~~ Is God's Word the ultimate rule for our lives, or is it out of date and thus to be circumvented by the mind and mentality of man? To any one who truly wants to follow God's will and plan for ^{HIS} ~~his~~ life ^F the only answer ~~xxxxx~~ that can be given is that God is right and man is wrong.

To say or believe otherwise is to invite a complete "Power Failure," for God will not honor any denomination or congregation which is not firmly rooted and grounded in His Word.

The second element which is missing in the lives of both the Israelites and the disciples is the element of prayer. Jesus pointed this out to them when He said "This kind can come forth by nothin but prayer." Had the Israelites prayed earnestly and sincerely about overcoming Goliath and the Philistines, God would have honored their prayer. But instead they were fearful and fled from him. Had the disciples earnestly and sincerely sought God's guidance in the casting out of the demon, God would have honored their prayers. But they were willing to ~~try~~ try to do it in their own flesh and strength. God expects us to turn these problems over to Him and let Him do the work. ~~He~~ A man once overheard his son praying before he went to bed and he was telling God to make this happen and to do this and that. The father interrupted him and said, "Son, ~~never mind~~ ^{don't bother} Obeying God orders, just report for duty." This is what God wants from us. He merely asks that we bring the problem to Him, and then let Him provide the solution.

It is from prayer that we will receive God's richest and abundant blessings
(Illustration of Spurgeon and the heating plant of the church)

How about us? How many of us are seeking God to provide the power to run this establishment? How many of us are sitting here in the pew before the start of the worship service and are praying that God will open hearts to Him at the service? Or how many of us are just sitting here from 10:15 and talking, and talking, and talking right up to the time when the organist begins playing. We cannot expect anything but a "Power Failure" if we are unwilling to turn everything including our worship services over to Him. And the worship service cannot be the height of the week's experience if we have refused all week to give only a token expression of prayer to God all week. You see, somewhere along the line we have gotten the mistaken notion that this service on Sunday morning is your opportunity to make up for your lack of commitment to God all week and therefore, it is going to be a panacea for all of ~~your problems~~ the problems and ills

of this congregation. It won't happen that way. If you are totally unwilling to commit a goodly portion of your life to seeking God during the week not only in prayer, but in meditation and Bible reading, then you are going to have as dry and barren a Sunday as you have had a dry and barren Monday through Saturday. The true Power to prevent "Power Failure" is found in prayer.

But there is one other element that ~~is~~^{was} lacking in the lives of the Israelites, the lives of the disciples and is lacking in our lives and Jesus identifies it as "Fasting." Now we do not fast in this day and age and I am not saying that we should. Although I do know for a fact that fasting is a good way to lose some unwanted pounds, but not everyone can do it because of different health and medical problems. But fasting was merely a way of showing God that the individual meant business. Perhaps we may not be able to fast, but we can show God that we mean business if we really do.

When I talk to people about reading the Bible through in a year the way we have for the past ~~thirty years~~ several years, some of them will tell me, "I don't have time." The answer to that is, "Baloney." If we have time to watch an hours TV in the evening we have time to read the Bible. If we only watch the news at 11:00 before we go to bed, we have time. If we really mean business for God we will make the time. It may mean we might have to get up a half hour earlier to do so. It may mean that we will have to miss ~~our~~^a favorite TV program each day, but if we are serious for God we will do it. What God wants from you and me is actual proof that we are serious about all of this.

(Illustration of two scotch ministers, big and little, boat, storm and praying and rowing)

It takes both to get the Power from God. Both the prayer, and the sacrifice to seek God earnestly for it.

The question then needs to be asked of each of us, "How many of us willing to stand forth and be God's man or woman in 78?" How many of us actually mean business for God? This is what God wants to know. This congregation will be blessed only as the people within it are willing to stand against the apostacy in our denomination and all around us. This congregation will only be blessed by God

only if we are willing to let God's Word be the rule of life for us. This congregation will be blessed only if we are willing to pray, and pray, and pray for God's guidance. And this congregation will only be blessed so long as we are willing to put forth the actual proof that we are ~~really~~ completely earnest and do this by the proof of our commitment of everything we have to Him.

If we are unwilling to follow through on any of these things, then we too like the Israelites, and the Lord's disciples are courting a serious and severe, "Power Failure."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday After Epiphany January 29, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist
Mrs. Cyndie Sybert, - Youth Choir Director
David Knauer, Karen Pfabe - Acolytes
Mr. Paul Harbison - Liturgist

ORDER OF WORSHIP 11:00 A.M.

Prelude: "Prelude and Fugue in D minor: Bach
"Jesus, Jesus" Call to Worship
*Processional Hymn No. 329 "I love Thy Kingdom, Lord"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "O God, you gave us a light for
our lives, but too often we still are groping in the
dark. Our lives should be a reflection of that Light,
but instead we are casting shadows of doubt. Keep us
from those things which tend to shake our faith. Help
us to shine forth wherever we are to a world that badly
needs the Light. Take from us all of our sin, cleanse
us, and make us whole, through Christ our Lord. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture Romans 1:18-32
Hymn No. 323 "Glorious things of thee are spoken"
*Affirmation of our Faith (Statement of Faith)
(in front of Hymnal)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
"Corporate Prayer"
Who's Who In the Pew
Bring

Offertory "I Call to Thee, Lord Jesus Christ"
Anthem "I'm Gonna Sing" Spiritual Youth Choir
Sermon: "UP, UP, AND OVER"
Prayer and Lord's Prayer
Hymn No. 322 "The Church's one Foundation"
Benediction and Threefold Amen
Postlude Morris
----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by
Mr. Homer M. Beatty in memory of "Loved Ones"
Serving as Ushers today are: *Mike Nazaruk, Gottlob
Kradel, Roy Andrews, James McClymonds.
Nursery will be provided today by Mrs. Gloria Nagy,
Diane Nagy and Patty McWilliams.
Deacon and Mrs. Art Carney will greet the Congregation
at the door this morning.
The attendance last Sunday was 118.
Tonight - 5:30 - Congregational Dinner and meeting.
The Yearbooks will be given out.
We need some men to help set up tables after the service
today.
Wednesday is Council Meeting - 7:30
Thurs. - The Newsletter will be published - please
have material in by Wednesday.
Thurs. - 7:00 Bible Study.
Next Sunday on WBUT from 9:00-9:15 Mike Nazaruk will
have the Sunday School Lesson. Each Sunday following
in February - someone else from our Church will have
the Sunday School lesson.
Hospitalized: Mrs. Bessie Hampton, Robert Tait,
Earl Wogan, Millie Wachsmuth - BCMH; Mr. Louis Zubik -
Passavant Hospital.
Next Sunday - The Under Shepherds will be installed
and they will deliver your Lenten Material as well
as those year books that have not been picked up.
Ash Wednesday will be Feb. 8, and at that time we will
have Holy Communion at the Altar - 7:30 P.M.
Mon. - 7:30 - St. Paul's vs. Meridian #2 (Jr.) Basketball
Thurs. - 8:30 - St. Paul's vs. St. Marks (Sr.)
Sat. - 1:00 - St. Paul's vs. Meridian #1 (Jr.)
DON'T FORGET TONIGHT AT 5:30 P.M. - Bring Tureens
enough to compensate for your family. There will
be a lot of good fellowship. Meeting on UCC Concerns.

"UP, UP, AND OVER"

Scrip: Rom 1:18-32; Texts: Rom 1:24, 26, 28

Cert scrips prefer preach, other distastful & 2day's 1
Pres=Unrecognizable Ch, prob similar sermon & this
wrap up this portion scrip, let us lk & wat P say
vs 18=apply 2 us 2day; Wrath agin thing cont 2 Wil/Way

"TRUTH/UNRITE=Truth is G's Word"

How is it Truth? vs 19=G show 2 them

They herd, seen & tol Js Xp, & had no excuse
Nor do we

How kno wat G says or want from us? By read His Word
Why do this? Bcuz if prof 2 Bliev Him, wen read reveal
Mistak note Bib 4 ever1, not so. No cumfor Moham, Hindu
Word comfor cum 4th wen U born gain & kno Xp Lor/Sav
If U read G Word & no do anythin 4U, check C if BA
& had spiritual rebirth

& if U Blong 2Him need hav nos bury Book lik paper
vs 21=peop Bcam pomp & proud they had revel of G
but pride, boast mad fools=vs 22, this foolishn
caus substit idols 4 worship=vs 23

& wat G do bout this? GAVE THEM UP=vs 24-25.

Let them do & ignor them, do own thing & G do 2day

Man substit brain, ingen, explan 4 Word G & G giv UP

" unwill let G B finl author 4 all dun, he want

Usurp & say we liv dif time, ther4 G author alter

Thus, man mind & think Bcum idols, G giv us UP 2

Vss 26-27=dire condit Ch 2day

Did U kno?=Rom societ middle top/bot immoral all kind

14 of 1st 15 Emps Homos; Empres prost nite

Rom was sik & so is Ch 2day

Ch=worldwide, denoms, indiv congs & G giv UP 2day Bcuz

Just, immorality within Church Episcop did,

Issue=Ord homos, UCC 1st do so; ord women=1st Les: Divor

Synod propos study say homo choic lifestyle

Is it? Absolutely not & G Word says so

Vs 28=G gav OVER 2 reprobate mind=worthless

Vss 29-31=list worthles 2-1who want B follo Js Xp

& aft G Giv OVER wat tak plac? Vs 32=peop do this

R flaunt in fac Ch, & fin satis & pleasr thoz likwis

I kno 1st hand=Thoz Bliev W of G; Virg BIRTH; Deity

Js Xp; Body Resurrection; & 2nd Coming made fun of

Thez peop minority, but if no stand thez, wat stand?

G giv Rom Ch=UP, UP, & OVER, & mean turn over secul mind

" bles & direc as long wil do wat He want & striv 2B

wat He want 2B & this as individs & congreg

No "mula=But turn lif over 2 Xp & use Bib textbook

U he me say B4 & wil hear agin, agin Bib gid/direc

lives & if no, use match find way home dark forest

G giv UP if no read: Need separ selv or G giv UP

Mus rid self worthles or G turn OVER & do wrong/enjoy

G cum agin, agin, & seek respons 2 Him

But need 2 kno if continu do wat contrary His will

& way 4 our livs, we cud easy B given,

UP, UP, AND OVER" by God

"Up, Up, And Over"

Scripture: Romans 1:18-32
Texts: Romans 1:24, 26, 28

There are certain portions of Scripture which are much better to preach from and about than others. But there are portions of Scripture which must be preached even though the subject may be distasteful. Our Scripture for this morning is ~~just~~ one of those passgges which although distasteful needs to be preached. I noticed on the bulletinb board of one of the Presbyterian churches in town that the pastor must have preached a similar sermon last week because he spoke on the "Unrecognizable Church/" Quite frankly, this is what ~~is~~ is all wrapped ~~up~~ up in this portion of Scripture. Let us turn once again to this Scripture and try to understand what Paul was telling these people in the Church at Rome. Verse 18 points out ~~to~~ to those people and to us, (we need to understand that all of this applies to us today as well), that God shows forth His wrath against those things which are contrary to His Will and Word. This wrath is directed against those "who hold the truth in unrighteousness." This "Truth" he speaks of is God's Word, the Bible.

How do we know it is the Truth? Verse 19 points out that "God hath showed it unto them." They had heard, and seen, and were told of Jesus Christ. They had no excuse, vs 20. Neither do we. How do we know what God says or wants from us? By reading His Word. Why should we do this? Because if we profess to belong to Him, when we read this Word He reveals Himself to us through it. We may have the mistaken notion that the Bible is for everyone, but this isn't so. There is no ~~worship~~ comfort in here for the Mohomadan, or the Hindu, or the Moslem, or any other who is outside of Christ. The Word of comfort comes forth when you are born again, and know Christ as your Lord and Saviour. So if you read God's Word and it doesn't do anything for you, you better check to see if you have had that spiritual rebirth. And if you belong to Him, you need to have your nose buried in the Book the same as you may bury it in the evening paper. This is what Paul was saying to these people.

He pointed out to them that they became pompous and proud because they had the revelation of God, vs 21. But this pride and boasting made them fools, vs 22.

This foolishness caused them to substitute idols for their worship, vs 23.

As ^{vss 24-25} what did God do about this? He GAVE them UP. ¹ In other words He ~~turned them~~ let them do this and ignored them. He let them do their own thing. God is doing this even today. Men have substituted their brains, their ingenuity, their explanations for the Word of God, and God has given them UP to it. This is the sorry state the Church finds itself in today. Man is unwilling to let God be the final authority for all that is done. He wants to usurp that authority and interpret what God has said. But in that interpretation lies the point that man brings out, and that is we are living in different times and therefore God's Word and authority are altered. Therefore, man's mind ~~xxxxxx~~ and thinking becomes the idols which God has given us UP to today.

But God also gave the people in the Church at Rome UP to other things. We read, vss 26-27, and this is one of the dire conditions we face in the Church today. Did you know that the Roman society from the top to the bottom was riddled with immorality of all kinds? Did you know that ~~thx~~ 14 of the first 15 Roman Emperors were homo-sexuals? That the wife of one of these Emperors, who was the Empress, would leave the royal palace at night and go to serve in one of the houses of prostitution because of her depravity? Rome was a sick society at the time of the writing of this letter. But just as ^{the Church at} Rome was sick so is the Church of Jesus Christ today. We need to understand that when we talk of the Church we are speaking of the Church of Jesus Christ worldwide. But within that total Church are all of the denominations that make it up. And within all of those denominations which make the Church, are individual congregations. And God today is giving the Church UP, which means the denominations are being given UP, which means the congregations are being given UP, which means individual people are being given UP, because there is that burning lust and immorality which is rampant within the CHURCH.

We can see this struggle taking place within the Church when the issue of ordaining homosexuals has come to the fore, and ~~thx~~ our denomination was the first to knowingly do so. Another major denomination voted for the ordination of

women and the first one they ordained was an open and avowed lesbian. The second one was a divorced woman. We have a study within our denomination which we are supposed to look at, which came out of our Synod this summer, which asks us to consider ~~that~~ homosexuality ~~as merely a different~~ ~~as merely different choices of~~ lifestyle. Is this consistent with what God says? The answer is absolutely not. So if we think the Church today is any cleaner or purer than in the days of Paul, just read this scripture and apply it to America today.

In verse 28 we read God's action for all of this type of behaviour. God gave them OVER, to a reprobate mind. The word reprobate at this point means, "worthless." All of the following things Paul lists, (read vss 29-31), are worthless to one who truly wants to be a follower of Jesus Christ. And after God has given them OVER, what is it that takes place? Verse 32 tells us that the people who are doing these things and ~~fix~~ are flaunting them in the face of the Church, find a real satisfaction and pleasure in those who do likewise. I happen to know this firsthand. For you see not all of my colleagues believe the Word of God as it is written; they do not all believe in the Virgin Birth of Jesus Christ; they do not believe in Jesus ~~Christ~~ Christ's deity; they do not believe in His bodily Resurrection; and they do not believe in His Second coming. Those who do believe these things in the clergy are in the minority and looked down upon by the ~~xxx~~ majority. But if we cannot believe these things and stand on them, then pray tell what will we stand on?

We see that God gave the people in the Roman church, "Up, Up, and Over." This means that He let them do what they wanted several times and then He turned them Over to their secular minds and wills. We need to understand that God will bless us and direct us so long as we are willing to do what He wants us to do, and strive to be what He wants us to be. This means both as a congregation, and as individuals within that congregation.

There is no hard and fast formula for this other than we first turn our lives over to Christ and then seek His leading through His textbook for our lives the Bible. You have heard me say this before and you will hear me say it again and again. The Bible is the book we use to guide and direct our lives. If we are

striving to live our lives without it, we may as well go out into the darkest
rest at night and try to find our way back by lighting a match for light.
If we are failing to use God's Word for our daily lives God will give us UP to
the things of this world and we will continue to muddle through this life with-
out help or hope.

We should separate ourselves from the things which would lead us astray, or God
will give us UP to them until we are consumed by them. Whatever may be the
thing which would be a temptation for us, whether it be wine, women, or sour
notes, we need to turn away from it and resist those temptations if we want the
life abundant God has promised to us. Anything that may be an influence to turn
us from God, should and must be avoided.

And we must get rid of the things ~~xxx~~ around us which are worthless or God will
turn us OVER to them to the extent that we will see nothing wrong in them and
even enjoy seeing that others are doing the same thing.

God comes to us again and again seeking our response to Him. But we need to
know that if we continually do that which is contrary to His will and way for
our lives, then we could very easily be given, "Up, Up, and Over," by God.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday After Epiphany February 5, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Helen Hilliard and Kelly Shakely - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude: "Trumpet March" Darling
*Processional Hymn No. 299 "Lead on, O King eternal!"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "Our Father, we confess before
you that our lives are not what they should be. We do
undesired sin, and we permit temptations to overcome us.
But we know there is forgiveness with you when we do
confess. So as we humbly seek forgiveness, we ask for
new strength to lead a more Godly life, for we pray in
the Master's name. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon O - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture Exodus 34: 1-17
Hymn No. 282 "Faith of our fathers!"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
Who's Who in the Pew
Offering
***** Offertory "Minuet" Pelham
Anthem: "How Great Thou Art" Chancel Choir and
Lloyd Link
Sermon: "PICK A CLOUD"
Prayer and Lord's Prayer
Hymn No. 292 "Onward, Christian soldiers"

Benediction and Threefold Amen
Postlude: "Lord Loudoun's March"
----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by
Robert, Cynthia and Jennifer Sybert in loving memory
of "Grandparents"
Serving as Ushers today are: *Allen Botacchi, Dan
Bosko, Robert Knauer, and Charles Penar.
Nursery will be provided today by: Mrs. Judy Vinroe,
Kelly Shakely and Mary Dellen.
Today - 2:00 P.M. - Infant Baptism
There will also be Baptism next Sunday if you should
want your child Baptised.
Tonight - 6:00-8:00 - Youth Fellowship
Tonight - 6:30 - Prayer Meeting (Prayer and Sharing)
Monday - There will be no Mary Prugh Circle Meeting
this month.
Wed. - 7:30 - Holy Communion (Altar)
Thurs - 7:00 - Bible Study
Monday - 7:30 - St. Marks vs. St. Paul's UCC (Jr.)
Thurs. - 8:30 - St. Andrews vs. St. Paul's UCC (Sr.)
Saturday - 2:00 - Meridian #2 vs. St. Paul's UCC (Jr.)
Feb. 6 - Paul Campbell and Don Kingsley, Council
members will be visiting hospital this week.
Chet Stauffer on WBUT Sunday School of the Air
9:00 to 9:15 A.M. next Sunday. 8:45 to 9:00 AM
Hospitalized: Bob Tait, Earl Wogan, Mrs. Hampton -
BCMH; Louis Zubik, Room 7626 St. Francis Hospital,
45th and Penn Avenues, Pittsburgh, Pa. 15201
Deacon and Mrs. Richard Mangel will greet the
Congregation and Friends at the door this morning.
The Under Shepherds can take their material for Lent
before or after Church. Please have the material
in the hands of the Congregation before Ash Wednesday.
There were 159 here last Sunday in attendance.
Basketball News - The Jr. Team won on Monday and the
Senior Team lost. The Basketball Games are all
played at the Cubs Hall on S. McKean St. Tom Massart
and Robert Davis are Coaches.
Next Sunday is Boy Scout Sunday.

"Pick A Cloud"

Scrip: Ex. 34:1-17: Text: Ex. 34:10

Pig Pen & clouds of dirt

2 specif cloud=Storm & white fleecy & choic=fleecy

Pr Scrip=Mos from Sinai, golden calf, brak tablets

Ha bin slavs, groan burdns, but tim/time choz dark cl

G literl protec cloud & Egyp & they no C

Mos summon bak Sinai, nu tabs & G set 4th comms agin

Lik pt out vss 6-7 & expl 20:4-5=thoz hate G; condit-

ional prom & no blank visitation 2 chld/granchild

Vs 8=Mos bow B4 G & reques cove vs 9

Vs 10=G answers Mos READ & this 1st thing G do 4 them

Cove lik treaty 2day; agrement G B with & bless

Vs 11=Wud C G destroy enemies aroun them

Vs 12=They 2 mak no covs with thoz liv roun them

Vss 13-25=destroy idol, gods Bcuz danger worship them

Vs 16=4bid 2 intermarry Bcuz not same faith, Blief

Vs 17=4bid 2 mak mor calves etc

2nd=10b; G do things liks which nevr dun B4

This condit prom G, if peop folo G lead=C powr

3rd=10c; Scof interp=AWE INSPIRING & no dire, horrib, etc

Meant=that which boggl mind; defy discrip etc

READ vs 10=complet prom G & cud any1 ask 4 mor?

Mos cum dwn, tell peop & wat do? Choz dark cloud latr

Time/time tel Mos why lv Egyp & how nice had it &

4get slavs, mak briks

Unwil let G lead thru trakles waste & Bliev Him

Is diff 2day? G prom & peop same

He pour Grace & only handful wil tak at Word

We surroun sob-sis wring hand say=Nevr happ, G no do

& if list 2 them we all undr cloud dark, despair

" we hav sum this congreg in case U Bliev all outsid

(I us man, wife, & organ recital)

Is not wat we get cert areas?

It easier lk lif dark sid, & thez cloud surr if let

G want us pik butiful cloud He wil supply

This tak vision=Prov 29:18=Wher ther no vis, peop peris

G say thru this wen aband dreams wat He can do, His

blessings taken away & we die spirit

Examps congs liv 10/20 yr & die; termin ill Bcuz visior

stop by sob sis & congs made up handful elderly, die

off & no replac by young peop

No young peop, adult SS, & no outreach community

This wat can & wil hap wen 4get G want hav dream/hop

G say=pick good cloud I giv & U C thing unherd, undream

Need shak gloom pessi, grasp vis, & mov out in faith

G say READ TEXT & we hav compl fulfil Js Xp & wat say

Grat thing U can do=P say Can do all thru Xp who

Nothin impos G & wil C powr G reveal

(Illus pictur dark cloud & angel faces) this assur G

even darkst, dirst circum G evid & he want us pik lt gav

"Pick A Cloud"

Scripture: Exodus 34:1-17

Text: Exodus 34:10

~~I would imagine that all of you have heard the suggestion that we should have been making the records for the past book like this~~

One of my favorite cartoon characters is the little boy "Pig Pen" in the peanuts cartoons. This little fellow is always dirty and unkempt and ~~unkempt~~ when he moves a cloud of dirt and dust go with him. Because of this he is avoided by his friends and no one really wants to be near him. When we think of clouds in general we know that there are several kinds. But for the most part there are basically two. Storm clouds, and the big white clouds which drift harmlessly by. Given a choice between the two we would naturally choose the harmless white clouds. But strangely enough mankind does not always make this wise choice. The people of Israel ^{are} ~~were~~ a good case in point.

Just prior to the events which transpired in our Scripture this morning, Moses ~~come~~ came down from Mt. Sinai with the two tables of stone on which God had written the 10 Commandments. But when he arrived at the camp he found them dancing and worshiping the golden calf they had made. These people had known the hardships and struggles of being slaves to the Egyptians. They had groaned under their burdens and the Lord had heard and delivered them. But time after time after their flight from Egypt and on the way to the Promised Land, they had chosen that which amounted to the dark storm clouds, instead of resting secure in the protection of the cloud God had provided for them. God had literally ~~protected~~ protected them with a cloud which had kept them from being overtaken by the Egyptians and all other enemies as they traveled through the wilderness. So in our Scripture for this ~~xxx~~ morning, Moses is summoned back to the Mount with two new tables of stone on which God was going to set forth His commandments again.

I would like to take a moment and point out something which someone asked me about recently and perhaps it may be troubling you as well. ~~Before~~ If we look at the 6th and 7th verses we see a promise to children to the third and fourth generations. Now if we look at the 4th and 5th verses of chapter 20, we see an

explanation of ~~xxx~~ these verses as found in chapter 34. It is a conditional promise. Those that love the Lord will receive the mercy of the Lord. Those that HATE the Lord will have their iniquities carried through to the third and fourth generations. Please remember that it those who hate the Lord, and not just a blank visitation of sins to our children and grandchildren. I trust this will help any who may be struggling with this.

But as we read on in this chapter we find that Moses bows before God, vs 8. At this point he asks of God for the forgiveness of what the people had done, and he requests a covenant between God and them, vs 9. God answers him, (read verse 10).

As we interpret this we see that first of all God is willing to make a covenant with them. We would call this a treaty in our day and age. It is an agreement that God will be with them and bless them on certain conditions.

They would see God destroy their enemies, vs 11. They were to take a look at themselves and be careful that they did not make a covenant with the people who lived around them, vs 12. They were to destroy their idols and gods because of the danger of being drawn to their worship and idols, vss 13-15. They were forbidden to inter-marry with these people because they were not of the same faith and belief, vs 16. And lastly, they were forbidden to make any more golden calves as they had made just prior to this, vs 17.

The second thing God was going to do was to perform, "Before all thy people I will do marvels such as have not been done in all the earth, nor in any nation." God was going to do things with them the likes of which had never been done before. This was a promise from God that was conditional as well. If the people would follow God's leading, then they would witness the might and power of God in many marvelous ways.

God's additional promise to them was, "And all the people among which thou art, meaning the people of Israel as well as their heathen neighbors, "Shall see the work of the Lord: for it is a terrible thing that I will do with thee."

Scofield, as well as the Jerusalem Bibles change the word "terrible" to, "Awe inspiring." We think of the word "terrible" as depicting something horrible or

of dire consequences. We need to think in reverse terms of the meaning being brought out here by God. By "terrible" God meant things which were so great it would boggle the human mind to comprehend it.

Here was the complete promise of God to Moses as to what He was going to do for them, (read 10th verse). Could anyone ask for more promise than that? So Moses came down from the Mount and in the latter part of this chapter he shared with the people what God had given to him. The people of Israel would be blessed as no other people had ever been. They were given the beautiful clouds from God. But what did the people of Israel do in future days? They chose the dark clouds which brought storms and strife into their lives. As the complete story of their wanderings unfolds we see that only Moses, and Joshua and a handful of people really believed and lived the promises given from God. The remainder of the people could only see the adversity they had to face. Time after time they threw it up to Moses and the leaders that they were better off in Egypt. Gone are the remembrances of long hard days of making bricks and being total slaves to the Egyptian taskmasters. The road stretching out before them lead through a trackless waste and they were unwilling to know and believe that God was going to lead them through it.

Is it any different today? God's promises to His people are the same. He has poured His grace upon us and yet only a small handful are willing to take Him at His word. We are surrounded by the sob sisters who wring their hands and say, "This will never happen," or, "God isn't going to do this or that." And if we listen to them we will all be under the cloud of darkness and despair. And we have some of them in this congregation in case you believe they are only outside of this church.

(Illustration of man, woman friend, and her "organ recital")

Isn't this what we get from many areas? It is always easier to look at the dark clouds of life which can and will surround us if we let them, but God wants us to pick the beautiful clouds which He can and will supply. This takes a vision. A vision that no matter what, when we trust in the Lord He will never fail us or forsake us. We read in the book of Proverbs 29:18, Where there is no

vision, the people perish." God is saying through this that when we abandon our dreams of what He can and will do, then His blessings are taken away and the people will die spiritually. I can take you to congregations whose life expectancy is probably about 10 or 20 more years at the most. They are terminally ill and all because their visions were stopped by the sob sisters of their ~~some~~ particular congregations. These congregations are made up of a small handful of elderly people who die off each year and are not replaced by young people. In fact, there are no young people, only an adult Sunday School, and no out reach into the community of any kind. This is what can and will happen when we become so concerned about ~~never~~ ourselves and forgetting that God wants us to have hopes and ideas and dreams. God says pick the good cloud I give you and you will see me do things unheard and undreamed of by any of you.

We need to shake off the gloom and pessimism which surrounds us and grasp that vision God is giving to each of us and move out in faith in all directions.

He said these words of our text, (read again), and we have the complete fulfillment in Jesus Christ. And what was it He imparted to all of His followers? "Greater works than these shall he do." And Paul says, "I can do all things through Christ who strengtheneth me." With this thought and vision, nothing is impossible and we can and will see the power of God revealed.

(Illustration of picture of dark clouds, but made up of angel faces).

This should be our assurance from God, that even in the darkest and direst circumstance, God is in evidence. But He wants us to pick the cloud of Light which He gave to and for each of us.

"Beer's Catalog--Page 1 - Lights And Lighting"
 Texts: Isa 49:6; Acts 13:47
 Scripture: Acts 13:38-49

Expt home, dif page, role Beer, Saw Js 700 yrs B4
 Page 1-Lites & lighting-read Isa 49:5-6
 Is speak as tho Js talking EXEG vss 5-6
 Is wat P impart 2 Jews Syn in Antioch red Scrip.
 vs 38=wat Js sent 2 do
 vs 41=Habukuk OT proph say
 vs 46=Bouz sp blind saly Is, no accompl until Gents
 vs 47=quote Isa 49:6
 here from BEER'S CATALOG we C Js 2B Lights & Lighting

Incident Js lif show Him as this Light=Jn 9
~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~
 EXEGETE Scrip Bgin vs 1 & each vs

vs 41=Js told them if no kno way saly can B excused
 Bouz ignorance
 But they claim 2 kno & no follo stil in sin

This wat we need 2 tak as lesson
 Js G's lite sent 2 shin in 2 darlness our harts
 Wen recog Himsuch, & acknowl He Savior 4 ea us,
 then blindnes remov
 But if recog Himsuch, & refus liv, act as suppos 2,
 then Js tel us sin remain
 Cannot cum say, Lord, Lord & turn baks & do as please
 Impera not only giv alleg with lips, but live as well

1nce agin start Lent seas & shud B tim selfexam
 Time which draw claser 2 Thron Grace by cum 2 kno
 C Light as sent 4th from G
 it needs 2 Bcum a personal acknow that all this
 was dun 4 me.

ST. PAUL'S UNITED CHURCH OC CHRIST
 Butler, Pennsylvania

ash Wednesday February 8, 1978

Rev. Ralph C. Link, Pastor
 Mrs. Kay Morris, Organist and Choir Director
 Kelly Shakely, Jeff Knauer - Acolytes

 HOLY COMMUNION - 7:30 P.M.

Prelude: "Be Thou My Vision" Gordon Young
 Silent Meditation

*Processional Hymn No. 290 "Stand up, stand up for Jesus"
 *Ascription - Choral Amen
 *Communion Service - Page 32
 Exhortation - Confession - Absolution
 Scripture: ACTS 13:38-49
 Offering

Offertory "When I Survey" Bunjis
 Sermon: "Lights and Lighting"
 Communion Solo: "Love Was When" Don Wyrzten
 Karen Maloney - Soprano

*Communion Service - Page 33
 Eucharistic Prayer - Seraphic Hymn
 Institution and Consecration of Elements
 Agnus Dei
 Holy Communion (Altar)

*Prayer of Thanksgiving - Doxology
 *Hymn of Dedication - God Be With You - (Page 24 - No. 43
 Favorite Old Hymns)

*Benediction and Three fold Amen
 *Postlude "Into My Heart"

 *Congregation Standing -----
 Please fill out a Communion card so that our Church's
 record will be accurate. If Visitors desire to
 receive credit at their Home Church, put the name and
 address of either your Pastor or your Church on the
 back of the card and it will be forwarded.
 If you know of anyone who might be interested in the
 joining the Church, let the Pastor know, or put a slip
 in the Offering Plate.

Elder and Mrs. Paul Campbell will greet the Congregation
 at the door this evening.

"Seer's Catalog"
Page 1-Lights And Lighting

Isaiah 49:6

Scripture: Acts 13-38-~~49~~

Our Lenten series this year is going to focus on the prophecies of Isaiah as He foresaw the coming of the Messiah. We have said before that all Scripture whether in the Old Testament or the New Testament, points to Jesus Christ as the promised Messiah. No other point in His life shows this more completely and dramatically that during the events leading up to His crucifixion and death. No other prophet spoke with more authority and conviction about what that Messiah would be and do than Isaiah. His writings read much like a store catalog which depicts certain things on each page. With this thought in mind I have entitled our Lenten series, "Seer's Catalog." Each Wednesday and Sunday we are going to look at a different page and depict Jesus Christ as coming forth from those prophecies which Isaiah made.

○ We derive our title from the fact that a prophet was one who foresaw what was going to be. He was not a fortune teller, but one instead who had a gift for vision. He was able to fore-see certain events and because of this he was called a "Seer," or one who sees.

Tonight we are going to look at the prophecy from "Seer's Catalog," as found on Page 1, which depicts "Lights And Lighting." This particular page is identified from Isaiah's words, the 5th and 6th verses from the 49th chapter. (Read this). Now in this passage Isaiah is seeing the coming Messiah. Think of it, 700 years before His arrival on the scene, we see Him depicted in this way.

What Isaiah is saying in effect is this; and he is speaking as though Jesus Himself were doing the talking: He says, "My Father who formed me inside of Mary, did so with the express purpose that I was to be His servant. It was to be my purpose in life to bring Jacob back to Him." The name "Jacob" at this point is used instead of the word ~~xxxxxx~~ or name "Israel." If you will recall, Jacob's name was changed to Israel, which became the national name of the 12 tribes.

~~This is a prophecy~~ Jesus acknowledged that Israel, (the people), would not be gathered together in His life upon earth, yet He would be glorified in His

Father's sight, and He will rely upon God for His strength.

Jesus continues speaking as though God had spoken to Him, and God sets forth His ministry at this point. God explains to Him, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel." He meant that there was more to His task than just doing this. The Living Bible interprets this a little better for us by saying, "You shall do more than restore Israel to me." To show the further results of this God tells Him, "I will also give thee for a light to the Gentiles, that thou mayest ~~xxxx~~ be my salvation unto the end of the earth." God is showing that although the salvation of Israel was important, it was to be just as important that all of the world would be saved as well.

This is what Paul was imparting to the Jews at the Synagogue in Antioch, a portion of which we read as Scripture this evening. Paul first told them of what Jesus was sent to do, vs 38. Then he imparted to them an Old Testament quotation which the prophet Habakuk spoke, vs 41. He was endeavoring to show them that because of their spiritual blindness the salvation of Israel would not be accomplished until the salvation of the Gentiles had taken place. He points this out in vs 46, and then he gives them the quotation from Isaiah 46:6, in vs 47. Here is the acknowledgement that from the Seer's Catalog of all the things that the Messiah was to be, at this point He was considered as "A LIGHT TO THE GENTILES."

I would like to point us to an incident in the life of Jesus which shows Him as this Light. In the 9th chapter of John is the interesting story of a healing which Jesus performed on a blind man and the consequences of it. The story opens with Jesus passing by a man who was blind from birth. The question was asked of Jesus whether this man had sinned or his parents that he was blind. This was the old Jewish idea that sickness and disease were given by God as punishment for sin. Jesus answered that neither of them had sinned, but that this blindness was going to show forth God. He told them, (read vs 4 & 5). Then he made a paste of clay and saliva, placed it on the man's eyes, and instructed him to go and wash at the pool in Siloam. He did this and received his sight. But his friends and neighbors would not believe that it was the same man. They brought

him to the Pharisees and they began to question him. Jesus had done this on the Sabbath and they declared Jesus to be a sinner because of this and therefore questioned how such a sinner could do something like this miracle. The former blind man acknowledged Him as a prophet. But the Jews did not believe anything he said so they called his parents for questioning. The parents afraid of losing their standing in the synagogue, because this had been promised to anyone who professed Jesus to be the Christ, told them to ask the boy himself because he was of age. So they questioned him again, vs 24. He answered, vs 25. But they asked him again vs 26, and the man asked them if they were asking in order to become His disciples, vs 27. So they argued back and forth vss 28-34 and the end result was that the man was cast out. He was what we would call ex-communicated. He was cut off from the Synagogue.

But Jesus heard about this and looked the man up. When He found him he inquired if the man believed in the Son of God, vs 35. The conversation continued between two vss 36-39. Some Pharisees questioned what He said, vs 40 and Jesus answered them vs 41. He told them that if they did not know the way to salvation they could be excused because of their ignorance. But He said since they claimed to know the way and did not follow it, they were still completely in their sin. This is the lesson for us which we need to take to heart. Jesus is God's Light sent to shine into the darkness of our hearts. When we recognize Him as such, and acknowledge that He is the Saviour sent for each of us, then is our blindness removed. But if we recognize Him as such and refuse to live and act as we are supposed to, then Jesus would tell us that our sin remains.

We can't come to Him and say Lord, Lord, and then turn our backs on Him and do as we please. It becomes imperative then that we not only give allegiance with our lips, but with our lives as well.

Once again as we start into another Lenten season it should be a time of self-examination and a time in which we draw closer to the throne of Grace by coming to know and see the Light as sent forth from God ~~for~~. And it needs to become a personal acknowledgment that all of this was done for me.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday in Lent February 12, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Helen Hilliard and Kelly Shakely - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude: "Trust and Obey" arr. Thomson -
Nancy Link, Clarinet
*Processional Hymn No. 31 "Father, again in Jesus' name"
*Ascription - Choral Amen
Call to Worship "I Bind my Heart" Chancel Choir
*Exhortation
*Confession (In Unison) "Father Almighty, we know that
we have gone into hiding, even though we have been made
for thy glory. We have tried to keep away from thy
presence. Forgive us and bring us ~~one~~ again to the
place where we may see thee and sing praises to thy
majesty; through Jesus Christ. Amen."
*Kyrie (Choir, Congregation and Pastor
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Isaiah 52:13-15 Luke 18:31-34
Hymn No. 9 Page 5, Old Favorite "There Shall be Showers
of Blessings"
Highlights of St. Paul's Howard Bolam
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "Approach My Soul the Mercy Seat"
Baptism of Infant - James Kenneth Shearer - son of
Mr. & Mrs. James Shearer - born Oct. 12, 1977.
Anthem: "The King of Love" Shelley - Rob & Cindy
Sybert and the Chancel Choir

Sermon: "Seer's Catalog:

Page 2 - Makeup and Cosmetics"

Prayer and Lord's Prayer
Hymn No. 472 "What a friend we have in Jesus"
Benediction and Response "Christ We Do all Adore Thee"
Postlude: "Prayer" Morris
----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by
Mrs. Margaret McClymonds in memory of "Loved Ones"
Serving as Ushers today are *Wally Feder, John Snow,
Mont MacKinney, Herb Shearer and Steve Vargo.
The Ushers today will also serve as Ushers on Wednesday
evening.
The attendance last Sunday was 211. 125 people took
communion on Ash Wednesday.
Nursery will be provided today by Marlene Riemer, Dru
Rensel and Robin Knauer.
Mr. & Mrs. Robert Knauer will greet the Congregation
at the door this morning.
➤ Following the Church Service this morning there will
be a Building Planning Meeting - Don Kennedy.
This is Boy Scout Sunday and we acknowledge all present
and past scouts from St. Paul's.
➤ Hospital: Mrs. Bessie Hampton, Mr. Earl Wogan, BCMH,
Louis Zubik, St. Francis, Pg., *44710 FRENCH* *Bob*
Mr. George MacKinney - 383 - BCMH.
Thurs. - Feb. 16 - 6:30 - The regular meeting of the *TAIT*
Butler Area Laymen's Association will be held at St. *HOMES*
Paul's United Church of Christ, Connoquenessing, Pa. *HEAR*
Election of Officers will be held at this meeting.
Sat. - ARC Sweethear Dinner Dance - 7:00 - Saxonburg
Fire Hall. Contact Chuck Penars or Wm. Pflugs now.
Bob Tait would like to thank the Congregation for their
prayers, get well cards and flowers during his stay
in the hospital.
➤ Alta Kradel would like to thank everyone for their *PATIENTS*
sympathy cards during the recent death of her brother. *UNIT*
13 - Basketball 6:30 - Meridian #1 vs. St. Paul's (Jr.)
16 - 7:30 - Salvation Army vs. St. Paul's (Senior)
18 - 3:00 - St. Paul's vs. Community Alliance (Senior)
➤ Bob Dellen on WBUT - Sunday School of the Air -
8:45 to 9:00 A.M. next Sunday. *CHET TAUPPER TODAY*
Mike Nazaruk and Howdy Bolam will be visiting at the
Hospital this week.

"Seer's Catalog: Page 2 - Makeup And Cosmetics
Scrip: Isa 52:13-15; Luke 18:31-34
Texts: Isa 52:14; Luke 18:32

Event theme Isa as proph, Seer & uncanny accuracy
La page dif item concern Mess & lik catalog

Last Wed: Lites & Lighting, 2day Pg 2=Makeup & Cosmet
How wud Isa portray Js Xp as Suf Serv w/Makup & Cos?

We underst use of same & normal 2 use beautify
But consid terms use 2 cover up, hide something
Wat mean? Check Seer's Catalog Isa 52:14 (READ)
vs 14=Suf Serv, Mess, Js Xp, 2 hav visag, fac mar & B

unrecog all knu, & astound appearance
Wdn't sum1 lik this need Makup & Cosmet 2 cover??
Seldum think arest trial Js brutal/violent

seen as rather normal, but it not,
it scene violent temprs, actions peop determ 2 dis
pos this imposter

Js knu role & no flinch or bak dwn & Luke point out
vs 31=Js underst wat bin tol Him & acknowl He fulfil

wat prophets sed bout Him
Also acknowl do wat G want 2 do
vss 32-33=Js tel wat hap hand accusrs & He try prep
them 4 it & futr events

All this took plac story crucifix & we no comp
underst all it

He beat about face jus as Isa say, yet story
tol simplic & we unmov by savagry Js captors
vs 34=Lk givs us this & we mus fit selvs in2 this pic
Discips covr underst with Makup & Cosmets of
dreams; had pictur Js all conquer hero & hardsh
opress of Roman overthrow

Js assert self soon & they cud/wud not accpt
wat He say at face value
only understood later wat He meant

(Illus ch offs visit, man not gud enuf 4 this sacrif)

This posit all in & yet G saw fit 2 do 4 us

(Illus orphanag, boy in rags, & credentials)

We hav no credentials stan B4 G, & yet He accpt us

(Illus sailor, both arms gone, girl accpt as is)

This G do 4 us, Just as we R

No Makup & Cosmets 2 covr sins or hide our livs

Just as I am hymn writr say

2 think G luv ea us so much, wil 2 stoop our level 2
save us

Wen think such luv our harts shud B fil luv & prais
that we simpl canno do anythin els but worship/ador

L us lk livs this season & cum 2 kno agin, or 1st
time G luv 4 us so grt all Word pruf it

On ea pag C Him pictur much lik lrg catalog, & bcuz

His revel we Bcum SEERS as wel, SEERS wat G dun 4 us
& His luv 4 u & me

Texts: Isa 52:14; Luke 18:32

For those who were unable to be with us on Wednesday perhaps we need to explain that our Lentent series is dealing with the prophecies of Isaiah as found in several portions of his book. Isaiah was a prophet who was able to foresee events before they happened and to prophecy of them with an uncanny accuracy. A prophet such as Isaiah was called a "Seer" or one who sees. Reading the prophecies of Isaiah is much like leafing through a catalog and seeing pictured on each page different items. **CONCERNING THE MESSIAH.** Therefore we have entitled this series, "Seer's Catalog," and will look at a different page ~~xx~~ at each service. Wednesday we looked at Page 1, which showed us, "Lights And Lighting." ~~Thixxxx~~ Today we are looking at "Page 2, Makeup And Cosmetics."

These verses at ~~this scripture~~ we see that Jesus understood what had been told of Him and acknowledged that He would fulfill what the prophets had said about Him. First He told them, (read vs 31). Here He was acknowledging that He would obey what God wanted Him to do.

Next He told them what would happen to Him at the hands of His accusers. Here He was trying to prepare them for this future event. We read of this in the story of the crucifixion and we do not completely understand or comprehend what actually took place. He was beaten about the face in such a way that Isaiah says that His visage was so marred more than any man. This is a horrible thing when we picture it in our minds. We are led to believe by the simplicity of the description of this event that ^{it was very humane and non-violent and we are} ~~we are~~ ^{UN} moved by the savagery of Jesus' captors.

Luke tells us, (read vs 34), and here we see that we must fit ourselves into the picture. The disciples had covered over their understanding with the "Makeup And Cosmetics" of dreams. They had pictured Jesus as being the all-conquering hero to overthrow the hardship and oppression they were facing at the hands of the Romans. Jesus was going to assert Himself soon and they either could not, or would not accept what He was saying and take it at face value.

(Illustration of church officers visiting man and sharing message of Salvation and rejection by man because not good enough for this sacrifice.)

This is the position we all ~~fix~~ are in and yet God saw fit to do this for us.

(Illustration of orphanage, boy in rags, and credentials)

We ~~have~~ ^{need} no credentials to stand before God, He is willing to accept us just as we are.

(Illustration of sailor, both arms gone and girl accepting him as is)

This is all that God wants from us. Just us. No "Makeup" ~~and Cosmetics~~ ^{no "Cosmetics"} to cover over our sins, or hide our lives. Just as we are as the hymn writer states. To think that God loved each of us so much that He was willing to stoop to our level to save us. When we think of such love our hearts should be so filled with love and praise that

we simply cannot do anything else but worship and adore Him. Let us look at our
 100s this season and come to know again, or perhaps for the first time that God's
 love for us was so great that all of His Word is ~~for~~ the proof of it. On each
 page we see Him pictured much like a large catalog, and because of His revelation
 and our knowledge of it we become "SEERS" as well. "SEERS" of what God has done
 for us becuase of His love for you and me.

"Seer's Catalog: Page 3-Shipments And Deliveries"
 Texts: Isa 50:6; Matt. 27:26, 30
 2nite C Seer's Cat=Pg 3-Ships & Delivs
 Expl:bez & mean send,deliv,packag,parcel
 Isa say this only mean Suff Serv Js Xp
 Isa 50:5-7 lik Js speak
 Vs Js hend G voic,no rebel,no run away
 Vs 6=fulfil wat red Matt 2nite
 Vs 7=confid in G & B help heavnly guid,nobefudl;set
 face Jerus;He no ashame evn tho shamful act do
 Isa say 700 yr B4 Js & sho G infin plan 4 mankind
 Js on trial B4 Pilat & he no find falt giv mob choic
 Chooz Barab & Js scourg=Expl whip,39,sum die from
 Vs 27=Pilat bgards Caesaris;no hate Js,do job,tease
 Expl Judas Deliv;Ship 2 Hi Fr;Deliv Pilat;Ship 2
 Herod;Ship bak 2 Pilat;Deliv 2 sold;Ship & Deliv Ca
 vs 28=robe=sold cloak
 vs 29=Crown,sceptre,& "King"
 vs 30=Smote reed,spit,stroke=belt mouth,punch nose
 Expl:arrest struck face,ask who,blindfold/no C look
 All=fulfil 50:6=Deliv bak 2 smiters;delivr fac 2 tho
 pluck hair;delivr face 4 spit all insults
 vs 31=dun spott put on robe & send 2 crucify
 Here "Ships & D livs" as tol Isa & Js fulfil
 Underst betr wen Ik P say=1 Cor 11:23; 15:5
 F speak Delivring as hand over sumthin & this plan
 Salvation of God
 All this Shipping,Js in2 worl;
 & D livring in2 hand sinful men 2B kil had purpose
 Purpose 4 us 2 kno & underst luv G
 Intervoven fabric all this G's infin luv 4 mankind
 (Js old man station attned & knowl G luv 4 man)
 Js exact wat G doing & did thru Shipment And De-
 livery of Xp in2 worl
 This shud B our joy & we 2 shud B abl say=Thank U
 Js ea day our live.

ST. PAUL'S UNITED CHURCH OF CHRIST
 Butler, Pennsylvania

Worship Service February 15, 1978
 The Rev. Ralph C. Link, Pastor
 Mrs. Kay Morris, Organist and Choir Director
 Lori Zavacky - Acolyte

ORDER OF WORSHIP - 7:30 P.M.

Prelude "The King of Love" arr. Dykes
 *Processional Hymn "Standing on the Promises"
 (vs. 1,2,4,5) Hymn No. 20 - Page 11 (Old Favorites)
 *Ascription - Choral Amen
 *Invocation
 Scripture Isaiah 50: 4-7
 Matthew 27: 26-31

Who's Who in the Pew

Offering
 Offertory "Where Cross the Crowded Ways" Willan
 Evening Prayer and Choral Response
 Solo: "I believe in a Hill called Mt. Calvary" Gaither
 sung by Cyndie Sybert
 Sermon: "Seer's Catalog:
 Page 3 - Shipments and Deliveries"
 *Hymn No. 36 - Pg. 20 "In the Garden" (Old Favorites)
 *Benediction and Threefold Amen
 *Postlude "Savior, Again" Willan

-----*Congregation Standing-----
 Elder and Mrs. Charles Penar will greet the Congregation
 at the door this evening.

If you know of anyone who might be interested in the
 joining the Church -(new members will be received on
 Palm Sunday) - put a slip in the Offering Plate and
 let the Pastor know.

"Seer's Catalog: Page 3 - Shipments And Deliveries"

Texts: Isaiah 50:6; Matthew 27:26, 30

Tonight as we look at Page 3 of the "Seer's Catalog," we see that we are concerned with "Shipments And Deliveries." Here again, when we think of something like "Shipments And Deliveries" we think in terms of arrangements being made to have an article moved from one place to another. This is exactly what Isaiah was speaking of in that portion of Scripture we read from his book this evening. But as in all other portions of his prophecy, he was speaking of the Suffering Servant, Jesus Christ.

As we look at this portion of Scripture it reads ~~xxx~~ as though Jesus Himself were speaking. In the 5th verse, (read), He acknowledges that He has heard God's voice, and He did not rebel against what God has told Him to do. But equally important He did not run away from what God wanted done.

He acknowledges that He faced up to what was to befall in the 6th verse, (read).

We see this being brought to fulfillment in the portion of Scripture we read from the Gospel of Matthew tonight.

The 7th verse, (read), tells us of the confidence He has in God that He will be helped by His heavenly guidance. He is not befuddled or mixed up in what God wants ~~done~~ done and because of this He has set His face, "Like a flint", to go to Jerusalem. We read in our Scripture on Sunday how Jesus told His disciples that He had to go up to Jerusalem, and here we see the prediction of it long before it ever happened. Jesus concludes this verse by pointing out that He will not be ashamed to do what God wants Him to do even though He knows that it will involve Him being a part of a disgraceful action. When we ponder that these words were written 700 years before they took place we cannot help but know that God certainly has an infinite plan He is working out for His creation,

So it is then that we turn from the "Seer's Catalog," to the fulfillment of these things as written in Matthew's Gospel. At this point in time Jesus had been to trial and Pilate not wanting to be the one to make the complete decision for the death of this person He considered innocent had just given the mob the choice

between which of the two prisoners he would release for them. The mob chose to
release Barabbas released and this is where we began our Scripture for this evening.
We must understand the position of Pilate and think that in all probability he
believed they would ~~rather~~ seek to have Jesus released because He was the lesser
of the two criminals and this was probably a 1st ditch effort to get Him freed.
But his plan backfires and he can do nothing else except turn Jesus over to
them to be crucified. But ~~xxxxxxxxxxxx~~ in order to fulfill the Roman law
he had to mete out some form of punishment for this prisoner who had been
brought before him. So we read that he had Jesus scourged.

Scourging was a cruel beating administered by a leather thonged whip, studded
with pieces of bone, or metal at the end. This whip was raked across the pri-
soners ^{bare} back usually 39 times. Some prisoners died during this beating. It left
the back in ribbons of torn flesh. So when we read this in the 26th verse of
Matthew we are seeing the completion of what Jesus said in Isaiah 50:6 about
giving His back to the smiters.

Jesus is taken to the barracks of the Roman soldiers. It is at this point that
we can see that Jesus had been shipped and delivered on several occasions much
like a piece of furniture, or a parcel. First He had been delivered into the
hands of His captors by Judas; from there He was shipped to the court of the
High Priest; from there He was "delivered" to Pilate; from there He was "shipped
to King Herod, when Pilate determined that He was a Galilean; from there He
was "delivered" back to Pilate; from there He was "delivered" into the hands of
the Roman soldiers; and now He was to be "shipped" to Calvary where He is to
be executed. But of all the people who dealt with Jesus prior to and during
this trial, the soldiers were probably the only ones who performed their task
out of ignorance. First of all they were not the regular Roman guards who were
on duty in Jerusalem all the time. These guards had come from Pilate's head-
quarters in Caesaria and were his bodyguards. Although they treated Him rather
roughly, they did it more out of sense of duty than they did anger or hatred.
Jesus was just another prisoner to them and so they took advantage of this op-

portunity to have some fun at His expense.

v 28=they put on Him a scarlet robe. This was probably one of the cloaks which the soldiers wore.

Vs 29=they gave Him a crown and a sceptre and poked fun of His being a so called "king." Then vs 30, they spit on Him and struck Him on the head with the reed. Luke tells us that they smote Him. This means they struck Him in the face. We would say they punched Him in the mouth or the nose. When Jesus was arrested and brought before the High Priest they began to strike Him in the face, and then we read that they blindfolded Him and continued to strike Him and ask who it was who struck Him. The blindfold served several purposes: the first being that He couldn't see who it was who struck Him; but it also made it possible that they could not see Him. I would believe that the penetrating stare into their faces by this man who could look into the inner recesses of their hearts had an unnerving effect upon His captors. But we must also understand that they probably pulled out His beard to torment Him as well. It was ~~xxxx~~ a very deep insult to pluck the hair of someone's beard and we can be sure this took place as well. Thus we can see the complete fulfillment of Isaiah 50:6, where Jesus first ~~xxxx~~ "delivered" His back to the smiters; or those who beat Him. Then, He ~~xx~~ "delivered" His face and cheeks to those who beat Him and plucked out His hair. And then He ~~xxxx~~ also "delivered" His face to be spit upon which was another very grave insult to inflict upon someone.

So then we read in vs 31, after they had their sport with Him, they put His own robe upon Him and led Him out to crucify Him. Here for us is "Shipments And Deliveries" as first set forth by God through the prophet, and then fulfilled in the life of Jesus Christ. When we contemplate this we can perhaps understand it just that much better when we look at what Paul has said about all of this.

In 1 Corinthians 11:23, he says, "For I have received of the Lord that which I also delivered unto you, " and he goes on to explain the institution of the Lord's Supper. In the 15th chapter he says in verse 3, "For I delivered unto you first of all that which I also received," and then He goes on to explain immortality.

In these verses and several more like them, Paul is speaking of "Delivering" as handing over something and that something is the plan of Salvation God gave for mankind. All of this, the "shipping" of Jesus into the world, and the "delivering" of Him into the hands of sinful men to be killed had a purpose, and the purpose was for us to know and understand the love of God.

Interwoven into ~~xxx~~ the fabric of all of this is God's infinite love for mankind.

(Illustration of old attendant in railroad station and his understanding of what God did for him through Christ).

This is exactly what God was doing and did by His "Shipment And delivery" of Christ into the world. This is and should be our joy and we too should be able to say "thank you Jesus" each day of our lives.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday in Lent February 19, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Tim Fry and Lori Zavacky - Acolytes

ORDER OF WORSHIP 11:00 A.M.
Prelude "Andante" Rowley
*Processional Hymn No. 43 "When morning gilds the skies"
*Ascription - Choral Amen
Call to Worship "I Bind My Heart"
*Exhortation
*Confession (In Unison) "Our Father, in this season of self-discipline, when we are giving thought to our discipleship, make us aware that being a disciple means to follow Jesus Christ as He seeks to be a servant of all. Thus we would remember: all our sins that keep us apart from you; all of the things we have omitted to do in our lives; all of the chances we have missed to help others and to seek them for your kingdom. For all of these things as well as others that may separate us from your love, we ask forgiveness in His name. Amen."
*Kyrie (Choir, Congregation and Pastor
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: John 12: 37-43 (CHANGE 37-50)
Hymn No. 37 Page 20 "Let the Lower Lights Be Burning" (Old Favorites)
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "Gardine" arr Wilson
Benediction "Thou Wilt Keep Him in Perfect Peace" Williams

Sermon: "Seer's Catalog
Page 4 - Optical Aids"
Prayer and Lord's Prayer
Hymn No. 399 "Once to every man and nation"
Benediction and Response "Christ, We do all Adore Thee"
Postlude "March" Peeters

*Congregation Standing -----
The Lovely Flowers on the Altar have been placed by J. Walter Harmon in memory of "Loved Ones"
Serving as Ushers today are: *Robbie Vinroe, Brian Pfabe, Gordon Kennedy, Chris Pfabe and Bob Dellen.
Deacon and Mrs. Rodney Rensel will greet the Congregation and Visitors at the door this morning.
The attendance last Sunday was 202; Wed. 99
Nursery will be provided today by: Mrs. Betty Carney, Patty MacWilliams, Liz Armstrong.
Tonight 6-8 - Youth Fellowship with Paul Harbison.
Tonight - 7:00 - Centennial Committee meeting.
Wed. - 7:30 - Lenten Service
Wed. - 6:30 - Chancel Choir; After Service - Youth Choir
Thurs. - 7:00 Bible Study
Hospitalized: Mr. & Mrs. Lewis Kradel, Mr. Earl Wogan, Mrs. Bessie Hampton, Lloyd French, -BCMN
Mr. Louis Zubik - St. Francis Hospital.
Walter Harmon and Chuck Penar will be visiting the Hospital this week.
Monday - 7:30 - St. Paul's UCC vs. St. Marks - Basketball (Junior Div.)
Thursday - 8:30 - St. Marks vs. St. Paul's UCC - (Sr.)
World Fellowship Day of Prayer - Friday - March 3, St. Peter's Episcopal Church, Jefferson St. at 1:30 P.M. Speaker will be Rev. Steven W. Moore - Special music - Collection will go to Blind Association.
> Prayer and Sharing - 6:30 P.M. - Tonight.
Don't forget our people in the Homes - send them cards and let them know we still care.
Madge Trace is now at Western Reserve Convalescent Homes, Inc. 1521 W. 54th St. Room 116 Erie, Pa. 16509.
All the Lenten material can be taken from the Narthex - maybe you would like to have an extra copy for someone.
We still have a dozen or so of the "Living Bibles" at \$4.75 each. They are selling for a lot more now.
DAILY DREAM MAY GIVE DONATION & MAY EXPENSE PRINT.

"Seer's Catalog: Optical Aids"

Text: isa 53:1; Jn 12:41; Scrip Jn 12:37-50

Ex: now 2 East. main text Isa 53=Suff Serv chap
Who HATH BLIEVD our report? & 2 whom is arm L reveld?
Look Pg 4, Seer's Cat, we C Optical Aids list,
many & various offered on this Pg

FIRST: Niteshades & Sunglas=dif shades, blu, grn, smok gr
Precis groun, guantee keep out Lite than mor exper
Or=try pr niteshades, go slep lit room, fit neat &
absolut keep out lite

This wat tak plac Xp minis=ride Jerus 2-3 day B4 &
now speak peop Tues, Wed Holy Wk & Jn tell=37-38 READ
Thus they shut out lite & G inspir Isa writ century B
(Illus Galileo & telescope & refus Xpian acpt)

Sam situ 2day, kno moms plead, pray 4 ungod child
& child say, No giv me that garbag, I no want hear"
Jnthan Swift=There's non so blind as they that won't C
This Isa say=Vs 43:1, worl purchas Nshade, glass 2 shu
Lite G wud hav shine thoz harts livs

Pg 4=Magnify Glass=exclusiv asort precis groun lens
guantee read fin print=choz siz, shap, colr 2 mood
Js fac Mglas scrut pub Minis=Jn C & writ=39-41 READ
Isa saw=vs 41, He no saw person, but thez did & no ~~lik~~
Bliev, walk, talk, heal, stil no acpt 4 wat He was
(Illus woman hit by car, no licens, but saw woman dres)

Wat thez peop did, cud defin minute detail wat dun,
but no get real issu who, wat He was, inten lk how He
fulfil minut concep Mess, & mis pt al2gether
WHO HATH BLIEV OUR REPORT, & 2WHOM IS ARM L REVEAL?

Pg 4=Seer Cat adv quality glas all shap/siz; our regis
Opt staf exam, prescrib, fit 2 enhanc Ur appear & B
smartly dressed latest style
Jn wrote=Vss 42-43 READ=here peop knu had need site
G prom giv 2 all seek & yet refus avail selves corr
4 probs of blindness

Expl=need glaas & no wear: cataract & no get tak care
Simil peop Js deal: G offr norm vis & wil setl 4 less
Fear: excomun Ch & simil 2day peop refus tak stan 4 L
frend, neigh may say sumthin & easr go crowd

G no call us wear Sunglas, niteshad, magnify Js acts
He provid correctiv lens which cum thru Word clearly
WHO HATH BLIEVD OUR REPORT? & 2WHOM IS ARM L REVEAL?

It 2 us & mistak notion 2B folo Js Xp end fun/pleasu
this WRONG & opp tru & if no grasp anythin this Lent
Grasp=Xp lif is lif joy, fulfil, rich, abun, satisfy
it giv mor satis stock, bond, hous, car, etc

Can remain secret discip=Eithr secrecy kil discipshi
or discipship kil secrecy=Wm Barclay: canno B tru folo
& B secret: lets put glas faith on & suren wil 2 G wil
WHO HAV BLIEV=Ihav: 2 WHOM ARM L REVEAL=2us & we not
only Bliev & seen but wil stand 4th bold 4 Js Xp

"Seer's Catalog: Page 4 - Optical Aids"

Text: Isaiah 53: 1; John 12:41

Scripture: John 12:37-43

~~As we look at "Page 4" of the "Seer's Catalog" we see "Optical Aids" listed. There are many and varied things offered.~~

This morning and from now until Easter Sunday, we will be using as our main text one verse from the 53rd chapter of Isaiah. This is the chapter referred to as the "Suffering Servant" chapter. Isaiah begins by asking, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

As we look at "Page 4" of the "Seer's Catalog" we see "Optical Aids" listed. There are many and various things offered on this page.

First we see an assortment of night shades and sunglasses. Listen to what is said about them. Our finest quality of sunglass. They come in different shades of tan, blue, green, and the new smoked grey. Precision ground to keep out the dangerous ultraviolet rays of the sun and guaranteed to keep out more light than more expensive makes and models.

Or we read, "Try a pair of our new nightshades. Now you can ~~xxxx~~ go to sleep in complete comfort even in a completely lit room. These shades fit neatly and snugly around the ~~xxxx~~ contours of the eyes without discomfort or irritation. Will absolutely shut out all light,"

This is much like what had taken place in the ministry of Jesus. He had ridden into Jerusalem in triumph just a few short days ago and now we find Him speaking to the people either on Tuesday or Wednesday of what we call Holy week. John tells us in verses 37-38, (read), and thus we see they were shutting out the Light. God knew they would do this and He inspired Isaiah to write and tell of it centuries before.

(Illustration Galileo and telescope, and refusal of Christians to accept it)

have the same situation around us today. I know of good Christian mothers who speak, and plead, and pray for their ungodly children only to have them throw up to the parents, "Don't give me that garbage, I don't want to hear it. You and your stupid religion." Jonathan Swift once said, "There's none so blind as they that won't see."

This is what Isaiah said, "Who hath believed our report? and to whom is the arm of the Lord revealed?" The world is content to purchase its nighshades and sunglasses to shut out the Light that God would have shining into those hearts and lives.

But then we see advertised on Page 4, an assortment of magnifying glasses.

We read that "here is an exclusive assortment of precision ground lenses guaranteed to ~~xxx~~ permit the reading of extra fine print as found on legal documents and papers. Any of these glasses will do the job and you may ~~xxxxxxxx~~ select the size, shape, or color to suit your individual mood."

Jesus had been facing this type of "magnifying glass scrutiny" from the time He began His public ministry. John was able to see this and write telling all the world, (read vss 39-41). But what was it that Isaiah saw that they did not?

"He saw His glory and spoke of Him." Before He ever came as the Light from God, Isaiah saw Him and told of Him. Yet here were people who were privileged to see Him in the flesh and they did not believe. He walked among them speaking as no other man had ever spoken. He touched broken bodies and spirits and made ~~xxx~~ them whole once again, and still they ~~did not believe~~ could believe and accept Him for what He was.

(Illustration of woman hit by car, could not identify license, identified driver)
basically

This is what these people were doing. They could define and tell of all the minute details of what He had done, but they could not get to the real issue of who and what He was. They were ~~xxxxxxxx~~ intent on looking at how He fulfilled each minute detail of their conception of the Messiah, that they missed the entire point altogether. "Who hath believed our report? and to whom is the arm of the Lord revealed?"

Page 4, of the "Seer's Catalog" also advertises quality eyeglasses of all shapes and sizes. Our ~~qualified~~ registered and qualified optician staff will examine, describe and expertly fit anyone with the type, size and shape of glasses to enhance their appearance and also to be smartly dressed in the latest style." John also wrote about some of these people, (read vss 42-43). Here were people who knew they had a need for the sight that God had promised to give to all who

seek. Yet, they refused to avail themselves of the correction to their problems
 blindness.

How many people do we know who cannot see properly and perhaps have even gotten glasses, but refuse to wear them because of vanity or some such reason? ~~xxx~~
 There is a disease of the eye which we call cataracts and this problem causes quite a bit of anguish for those who have it. We know that the cataract must advance and grow to a certain stage before it can be taken care of. Thousands of people go through this each year. Yet there are people who refuse to have the necessary correction for it and thus deprive themselves of improved vision. Why? Because of a fear of doctors or hospitals. This is similar to the people with whom Jesus was dealing. God was offering them normal vision and they were willing to settle for less.

We read of their reason for this was fear of excommunication from the Church, and the loss of the praise of men. This is the circumstance of many people to-
 day. They want to be members of the Church, but they refuse to take the stand they should for fear of ~~xxx~~ what their friends or neighbors may say. It is easier to go with the crowd than it is to stand up for the Lord.

God hasn't called us to put on sunglasses or wear nighshades to keep out the
 analyze and scrutinize everything so that we may
 Light. Neither has He asked us to know and understand everything in order to
 know Jesus Christ as we should. He has provided each of us with the corrective
 lens which comes from and through His Word to see this clearly. "Who hath be-
 lieved our report? and to whom is the arm of the Lord revealed?, why it is to
 us. The mistaken notion of many people is that to be a follower of Jesus Christ
 spells the end of all fun and pleasure in life. This is utterly and completely
 wrong. Just the opposite is true. If you cannot grasp anything else this lent-
 en season may you grasp the fact that the Christian life as lived with Christ
 as the center, is a life of joy and fulfillment. It is a life that is rich and
 abundant and gives a joy and satisfaction that no earthly stock or bond, or
 car or house, or any other possession can give. The idea that one may remain
 a secret disciple of Christ's is totally wrong. Either the secrecy kills the

so says William Barclay.

discipleship, or the discipleship kills the secrecy. You cannot be a true follower of Christ and have it remain hidden. This was the mistake some of the so called followers of Jesus made, and it is the mistake some people today want to make.

Let us put on the glasses of faith and surrender our wills to the Lord's will.

"Who hath believed our report?" May we each say I have. "To whom is the arm of the Lord revealed?" May we answer it has been revealed to us and we have not our lives we are only believed it and seen it, but it is part and parcel of ~~our life~~, and ~~it is~~ willing to stand forth boldly and proclaim Jesus as our Lord and Saviour.

"Seer's Catalog: Page 5 - Dry Goods"

Texts: Isaiah 53:2; Matthew 13:58

Scripture: Matthew 13:53-58

~~xxxxxxxxxxxxxxxx~~

A noted minister got on a train and sat down across from a man who immediately struck up a conversation. The stranger informed the minister that he was a pretty good judge of character and could tell by looking at a person what that individual did for a living. He said, "I would guess that you sir, are a salesman. Am I right?" The minister replied, "Yes, I guess you could call me that." "And I would guess that you are in the field of books or insurance or even clothing from your dress and your manner." The minister answered, "You are wrong about those things. To put your mind at rest I must tell you that I only work one day a week, and what I sell is 'Dry Goods.'"

This is what we find on Page 5 of the Seer's Catalog. Isaiah said of Him, (read Isa 53:2). But let us look at the incident in the life of Jesus which shows us this in it's fulfillment. We read this as our Scripture for this evening.

Jesus was living in what has been called, "The Year Of Opposition." He was about 32 years of age and had returned to Nazareth once again. At the age of 30 He had left Nazareth traveled for about a year and returned to Nazareth. He was rejected there as told in the 4th chapter of Luke's Gospel. He was away for approximately another year and had now returned once again. In this particular scripture He had taught them many things in parables and we read that when He had finished teaching them these things He went to the Synagogue in Nazareth and began to teach there.

While He was teaching them in the Synagogue the tongues began to wag concerning Him. Who is this? Where did He get all this learning? He talks like a Rabbi? Is He? But some of them knew of His origin and asked, "Isn't this the carpenter's son? Was not His mother's name Mary? etc, (read 55-56).

These people had seen this young man around them for approximately 30 years and never really paid that much attention to Him. But this is exactly what Isaiah was saying about Him, Listen to what he says, "He shall grow up before him, as ~~xx~~ a tender plant, and as a root out of a dry ground." ~~xxxxxxxxxxxx~~ He had grown up before them and they had not paid any attention to Him. Why? There are several reasons for this and they are shown to us in the prophecy of Isaiah.

When we were out in North Dakota a couple years ago the drought was very much in evidence all around the farms there. We were able to spend a day with one of the

farmers there and he showed us his crops for that year. The wheat had grown surprisingly well, but the corn was really in bad shape. The stocks were about that high, (about 2 feet), when they should have been well over 6 feet. If you looked at each individual plant it looked tender enough, but it had the appearance of being just like a root sticking out of dry ground. This is much like it was with Jesus. He lived and grew in a village where He did not stand out and was just like everyone else. Like a root sticking out of dry ground. They could have seen this if they had looked at Him as an individual, but alongside ~~xxx~~ everyone else He looked just like them.

Isaiah said, "He hath no form nor ~~xxxxxx~~ comeliness; and when we shall see Him, there is no beauty that we should desire Him." He was not the picture of Mr. Galilee of 32 A.D. and so no one was attracted to Him that much. He was not surrounded by squealing teen age girls wanting His autograph, nor were the women of the town tearing pieces off His robe as saviours. Instead, they were asking, "Isn't this the carpenter's son?" Then they ticked off His pedigree, vs 55-56, and we read, "And they were offended in Him."

Isn't this often the case? What do you suppose would happen if an unknown and untrained man in Butler were to write a symphony scheduled to be played by the Pittsburgh Symphony Orchestra in Heinz Hall in Pittsburgh? I am sure that many so called "music critics" would appear to tell us this man was nothing more than the son of a mill hand, or a laborer. Jesus passed it off as a prophet not being accepted in his own town. But what it really amounts to is that the messenger cannot be judged by his background or his family. We must come and ^{hear} ~~xxxxxx~~ the message and the spirit who speaks through him. The people of Nazareth has closed their hearts and their ears to Jesus. Had ~~his~~ His picture been plastered all over the town pillars announcing that this world famous evangelist was to speak on such and such a day, and never identified where He came from, it might have been a different story. But because He was a local talent He was put down completely. Matthew tells us, vs 58, "and He did not many mighty works there because of their unbelief." Mark makes it much stronger and says, "And He could do no mighty

work there." This is true of any congregation assembled anywhere. No Congregation can do a mighty work ~~xxxxx~~ which is not possessed by the faith that Jesus Christ is the answer for all of life. The people of Nazareth took offense with what Jesus said, and sad but true a lot of congregations take offense at what some preachers tell them truthfully in the name of Christ. The obstacle to any congregation doing mighty works is a lack of faith that Jesus can and does mighty works even today.

Listen to what Sir William Watson wrote as the epitaph for a church without faith: (Read short poem on this). The work of the Church is Redemption and even though the message and the messenger ^{are} ~~ix~~ not enveloped in regal splendor, this does not mean that it is not a matter of life and death, for it is.

We think of "Dry Goods" as bolts of shapeless cloth and spools of thread. The people of Nazareth thought of it in terms of a hill billy preacher. But it is really God sending His messenger before us to give us the message of life from ~~Q~~ through His life, ministry and death.

Jesus Christ seeks to lead us both as a congregation and as individuals. How far we go and are led is determined by our attitude toward His message and whether we consider it as something worthwhile, or as something which is merely so much "Dry Goods."

(Read Isa 53:2), and even though the prophet wrote it in this manner, yet, we should desire Him because we know He ~~xxxxxxxx~~ stands forth as our Saviour.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Lent February 26, 1978
The Rev. Ralph C. Link, Pastor
Mr. Paul Harbison, Youth Director - Liturgist
Mrs. Kay Morris, Organist
Mrs. Cyndie Sybert, Youth Choir Director
Tim Fry and Lori Zavacky - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude: "O Worship the King" Young
*Processional Hymn No. 184 "All hail the power of Jesus' name"
Call to Worship "Jesus, Jesus" Youth
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "Mighty God, by your power is
Christ raised from death to rule this world with love.
We confess that we have not believed in Him, but fall
into doubt and fear. Gladness has no home in our hearts,
and gratitude is slight. Forgive our dread of dying, our
hopelessness, and set us free for joy in the victory of
Jesus Christ who was dead but lives, and will put down
every power that hurts or destroys, when your promised
kingdom comes. Amen."
*Kyrie (Chdr, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Mark 14: 43-52
Hymn No. 31 Page 17 "Trust and Obey (Old Favorites)
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response "Corporate Prayer" Youth
Who's Who in the Pew
Offering
Offertory "Now Thank we all our God" Whitney

Paul Harbison

Anthem: "Alleluia Roundelay" Youth Choir Young
Sermon: "Seer's Catalog:
Page 6 - Veils"

Prayer and Lord's Prayer

Hymn No. 221 "My faith looks up to Thee"

Benediction and Three Fold Amen

Organ Postlude: "Postlude in F"

Peeters

----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by
Mrs. Ellen Bauer in memory of "Loved Ones"
Serving as Ushers today are: *Richard Mangel, Don
Kingsley, Art Carney, Gary Penar.
Mr. & Mrs. Harry Davis will greet the Congregation
at the door today.

Nursery will be provided today by: Mrs. Virginia
Mangel and Mrs. Dianna Hollefreund.
Hospitalized: Mr. Earl Wogan, Mr. Lewis Kradel,
Mrs. Bessie Hampton and Mr. George MacKinney.

Mr. Louis Zubik is home now.

Tonight - 6-8 - Youth Fellowship

Tonight - 6:30 - Prayer and Sharing

Wed. - 8:30 - Council Meeting (After the Lenten Service)

Wed. - 7:30 - Lenten Service - No Choir Rehearsals.

Thurs. - 7:00 - Bible Study

Fri. - March 3 - WORLD FELLOWSHIP DAY OF PRAYER -

St. Peter's Episcopal Church, Jeff. St. at 1:30 P.M.

Speaker will be Rev. Steven W. Moore. There will be
special music - Collection will go to Blind Association
If you need a bible - we have some Cloth Bound

"Living Bibles" at \$4.75 - you can not get them at
this price anymore. Contact Bea.

Mon - 7:30 - St. Pauls UCC vs. Meridian #2 - Jr. Div.

Thurs. - 6:30 - St. Pauls UCCC vs. Meridian - Sr. Div.

Sat. - 2:00 - St. Pauls UCC vs. Salvation Army - Sr.

All games are played at the Cubs Hall on S. McKean.

March 9 - Fellowship of Churches special session on
Strokes and dealing with stroke patients at the
Covenant United Presbyterian Church on Jefferson St.
at 8:00 P.M.

The Lily Chart will be passed around today - please
fill it in - 3 to 4 blooms will be \$4.00. Please
return the slip to Bea or the office.

Our sincere sympathy to Mrs. Roy Pflugh, Family and
friends in the passing of Mr. Pflugh on Wednesday.

"Seer's Catalog: Page 6 - Veils"

Texts: Isa 53:3; Mark 14:50; Scrip. Mark 14:43-52

As 1k Pg 6, S's Cat C proph Isa=Veils, READ vs 3
Scrip sho fulfil, but also sho stanc man 2 G sinc ADAM
Expl Bakgroun Js Gethsem & discips; Peter, James, John
ay 3 time, return 3 time, sleep & Js agony over wat
confront Him/alone w/G.

Saw process torch up path

Jadas & kiss; respec 2 kiss Rabbi; this kiss luv &
doubl reprehensible

Discips Js stand bak & only Peter mov=sword/ear

Js speak 2 mob Vs 49 & refer 2 Isaiah

Vs 50 =fulfil of Scrip & all 4sook & fled

READ 53:3 again=expl; despis, reject, grief as tho Veil
Esteem=hav no regard 4; not consider; no defend by foll
Hav U ever bin minor & no speak up?

This diffi 2 stan 4th & say wat U think wen threaten

This wat discips did & reas 4 remain silent

This illus repeat over & over & we C round us daily

~~(Illus N.Y. Nov 3, 77 & crowd 100 watch man stabbed)~~

(Illus wedding attend & no sign registr, no want B invc)

We smile at this but it true 2day

(Illus N.Y. Nov 3, 77 & crowd 100 watch stabbing)

This gud examp peop put VEIL faces sinc Bgin time
& hid faces from G

VEIL covr & hide & no need tak stand

This how peop reject Xp & continu do so everday

Easier run hide, than take stand where we R

Suntim we think by no tak stand no need 4 choic,

But 2 no tak stan is actually making a choice

No mov is as much choic as 2 mov & discips lern this

sure they regret aft Js led away

But even tho this is proph & fulfil yet G sho wat

I try 2 point out this Lenten season

(Illus native revolt, woman protect baby lose leg)

This wat G dun 4 mankind even tho knu react 2 redemp

wud oft B reject by man still Js carry thru

Wen 1k G compl luv 4 mank need remin pron covr VEIL
& hide face from Him

But wen kno this possib our livs, shud also kno wen
opps arriv 2 stan 4 Him, mus ask Him 4 strength 2 do

& He giv strength 2 stan Bcuz He luv us complete &

this shud B our joy in all of lif

G luvs U mor than U will ever kno & He wants U to not
hide UR face, or cover it up with VEILS,

Take Him at His Word & liv in His strength provid 4U

"Seer's Catalog: Page 6 - Veils"

Texts: Isaiah 53:3; Mark 14:50

Scripture: Mark 14:43-52

As we look at Page 6 of the Seer's Catalog we see the prophecy ~~ix~~ of Isaiah that he is speaking of "Veils". This is what he tells us, (read vs3).

Our Scripture for this morning tells us this not only giving the fulfillment but showing us the stance of man toward God from Adam on down. Let us look at this portion of Scripture once again.

Jesus and His disciples were in the Garden of Gethsemane. He had gone apart from them to pray, taking with Him Peter, James, and John. Three different times He had prayed alone, and three different times He had come back to where the 3 disciples were and found them fast asleep. Jesus was in agony over the ordeal He had to face and He fought it out alone with only God to talk to. The third time when He came to the disciples He was aware that those who were going to arrest Him were at hand. In all probability He could see the procession of torches coming up the path to the Mount of Olives.

Judas had given a sign to the priests, the scribes, and the elders. The sign was a kiss to be given to the one they were to arrest. They knew who Jesus was but in the darkness they wanted to be certain to arrest the right man. It was customary for a disciple or a student to greet a Rabbi with a kiss. But the Greek word used for kiss in this particular portion of scripture is not just an ordinary kiss of respectful greeting, but instead, it was the kiss of a lover kissing his beloved. This kind of kiss that Judas planted on the cheek of Jesus then was a kiss of love and not respect and used in this fashion to betray Jesus to His enemies, ~~xxx~~ made this act doubly reprehensible.

But then we see that the disciples of Jesus merely stood back and let Him be arrested. Only one, and we are told by John that it was Peter, he struck the servant of the High Priest Caiaphas, and cut off his ear with a sword. Jesus healed the ear of this man we are told in the other Gospels. He speaks to the mob about His arrest, vs 49. ~~xxxxxxxxxxxxxxxx~~ He tells them the Scriptures must be fulfilled, referring to what Isaiah had said about Him. It is then that we see the fulfillment of Scripture in vs 50. They all forsook Him and fled.

What was it Isaiah said about Him. (Read 53:3). Here He was certainly despised and rejected not only by those who came to arrest Him, but by His own disciples. At this point in time He must have been very sorrowful and feeling the grief which His impending execution would bring forth. And when they all forsook Him, they hid as it were their faces from Him. It was as though they were putting a "Veil" over their faces and pretending they did not know Him. This is made doubly vivid when we consider that Isaiah said, "And we esteemed Him not." This use of the word "esteem" gives it the meaning of "having no regard for, not considering Him." He was not defended or recognized by His own followers.

But this isn't anything out of the ordinary. Have you ever been part of a minority and held a view opposite of the majority? It is rather difficult to stand forth and say what you think when you feel threatened. This is what these disciples felt and this was a part of their reason for remaining silent.

This type of illustration is repeated over and over again in our daily lives.

See it all around us.

(Illustration man stabbed in New York city November 3, 1977; crowd of 100)

This is a good example of how people from beginning of time have "hid their faces" from God. They have put a "veil" over their faces so they cannot and will not need to take a stand. This is how people have rejected Christ and continue to do so everyday. It is easier to turn away and hide, than it is to take a stand.

(Illustration of attendant at wedding and not wanting to be involved)

We may smile at this but there is more to it than meets the eye. We are involved whether we want to be or not. To try to cover up with "Veils" and to pretend ~~that~~ ^{on} that by not taking a stand decisions pertaining to our relationship with God need not be made is erroneous. No move is as much a stand as actually making a visible move. The disciples learned this much to their regret I am sure. After they saw their friend and leader led off to stand trial they must have had a twinge of deep regret. But you see, even though this shows us the prophecy and fulfillment of it, it also shows us something I have been

trying to point out during this Lenten season.

(Illustration of native revolt and mother risking life for small daughter).

This is what God ~~did~~ has done for mankind. Even though He knew that man's reaction to His redemption provided for them would often be rejected by man, He still carried it through in the life of Jesus Christ.

When we look at God's complete love for mankind we must keep reminding ourselves that we are prone to cover up with "Veils" and "Hide as it were our faces from Him." But when we know this is a possibility in our lives we should also know that when the opportunities arise for us to stand for Him, that this is what we must ask Him for strength to do. And He will not only answer, but give us that strength to stand for Him because He loves us and shows His love in this manner.

"Seer's Catalog: Page 7 - Carriers"

Texts: Isaiah 53:4; Mark 14:65

As we look at Page 7, of our Seer's Catalog we see that "Carriers" are displayed there. (Read verse 4). This showed Jesus to be a "Carrier" for the sins and sorrows of us all. The 14th chapter of Mark once again tells us this in vivid detail. Let us look at this portion of Scripture to understand what Jesus endured as the "Carrier."

Jesus had been arrested by the three factions which made up the Sanhedrin. These were the Chief Priests, the Scribes, and the Elders. John tells us that Jesus after His arrest was first taken to the residence of Annas to be questioned by him. Annas was the Father-in-law of Caiaphas who was the actual High Priest. Annas was the former High Priest and was probably looked up to and respected in his old age and so Jesus was probably brought to him because they respected his methods, ^{his wisdom,} and experience in dealing with these matters. After he was questioned by Annas and they had gotten nowhere, then Jesus was taken to ^{house} the ~~palace~~ of the High Priest Caiaphas.

The task before them was to find Jesus guilty of a breach of their religious laws so that He could be condemned by the Jews, and to find Him guilty of a breach of the Roman law so He could be found guilty by the Romans. ~~There was~~
~~in all probability no inkling at that time of the~~
~~resurrection was being planned~~

The appearance of Jesus before Annas took place about midnight. This particular family had grown immensely ^{through} wealthy ~~with~~ the trading booths in the Temple. And although Anan had been deposed, his influence was still felt and held in high regard. This was the first stage of the trial of Jesus. In all there were six. The second stage took place in the house of Caiaphas shortly after midnight, and before daybreak. The entire proceedings of this night were strictly illegal according to the very law the Sanhedrin clung to. But in their desire to get Jesus convicted, they were willing to do anything to have Him put out of the way. Arrangements were made to have several people come forth and give false testimony against Him. But Jesus never answered their

allegations. We can ~~probably~~ picture Caiaphas seated on what amounted to a throne and acting as the moderator at these proceedings. Upon hearing the accusations being made, and not hearing a rebuttal from Jesus he probably became furious. So we read, (read vs 60). He couldn't understand how anyone could be accused and not fight back. But we read again in vs 61, (read) and this must have further infuriated Caiaphas. So he asks Jesus if He is the Christ, which meant the Anointed One, and if He is indeed the Son of the Blessed. We must understand here that the name of God was held in such high reverence by the Jews that they didn't pronounce it, and the word they used was YHWH. For translation purposes vowels have been added and it becomes YAHWEH. This is what he was asking. "Are you the Son of the Blessed One" was merely asking if He was the Son of God.

Then Jesus in order to have no doubt about who He really was answered "Yes" as we see in vs 62. At this point the high priest does the very thing of which he now accuses Jesus of. We read, vs 63, (read it), and then he declares vs 64, (read it). He states that Jesus is guilty of blasphemy, when in actuality he made himself guilty of it when he ripped his robe. He had broken the Levitical law. The law said that a priest was only to wear clothes that were completely whole. He ripped his robe as a ^{sign} ~~xxx~~ of his piety to impress his fellow members of the Sanhedrin. But in so doing he broke what was commanded of him not to break. In Leviticus 10:6, God had commanded Moses to instruct Aaron and his sons to not uncover their heads or to rip their clothing under penalty of death. Thus, when Caiaphas tore his robe he made himself ineligible to be a representative of the people.

But all of this was overlooked in their zealous attempt to have Jesus condemned. At this point then they began to physically abuse Jesus by beating Him in the face and about the head. The violence of this scene can not be completely appreciated from the very brief mention given to it in Scripture. But we can well understand the foul and filthy names He was probably called, and the delight with which they threw something over His head to cover His eyes and then began to abuse Him as they did.

In all probability there was a contingent of Roman soldiers which had been dispatched to this house to prevent violence from erupting and in all probability they took Jesus into custody to prevent His being beaten to death by this angry group of men. And then at daybreak the Sanhedrin convened and ratified what had been done at night and Jesus was marched off to Pilate.

We have a tendency to think in terms of this being done by men and women over 2000 years ago and it doesn't apply to us. After all we weren't there so how can we be held accountable?

Well this may be true, but there are certain verses in this 53rd chapter which take on a personal meaning no matter who reads them or what age they are read. On Sunday we talked of, "We hid as it were our faces from Him." Tonight we read; Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." This puts it in the realm of our consenting to and doing these things. What is being said here is that Jesus was the carrier of our griefs and our sorrows. What these amount to are the sin which so easily doth beset us, and which we ~~cannot~~ could not overcome on our own. The sin which separates us from God and makes us stand as unrighteous before Him. Jesus carried this sin for us. "Yet we did esteem Him stricken," and this means we had regard, or we regarded Him as being struck with doing the carrying of the sin of the world. "Smitten of God, and afflicted." This means that God smote Him, (which is an old word for strike), God smote Him with all of the horrible things that He had to endure because of the sin of mankind. God's fury was unleashed against Jesus against sin, and because of this Jesus was "afflicted" with pain, discomfort of all sorts, dislocated bones, bleeding, and all of the other things He endured for us.

Thus we need to take it personally, and to not take it as lightly as we do. And when we take it in this manner we can do nothing else but thank God that He has spared us that wrath and placed it on the "Carrier" who did this for each of us. Thanks be to God who giveth us the victory through our Lord and Saviour Jesus Christ.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday in Lent March 5, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Robin Knauer, and Sandy Ferree - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude: "Now the Woods and Fields" Bach
*Processional Hymn No. 7 "Rejoice, ye pure in heart"
Call to Worship "I Bind My Heart"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "Father Almighty, we know
that we have gone into hiding, even though we have been
made for thy glory. We have tried to keep away from
thy presence. Forgive us and bring us one again to the
place where we may see thee and sing praises to thy
majesty; through Jesus Christ. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: 1 Peter 2: 21-25
Hymn No. 11 Page 6 "To God be the Glory" (Old Favorites)
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory - Solo "Love Was When" by Wyrzten
Sung by Karen Maloney
Anthem "Fairest Lord Jesus" Howdy Bolam and Chancel Choir
with Doris Angeloni, flute
Sermon: "Seer's Catalog:
Page 8 - Medical Supplies"

Prayer and Lord's Prayer

Hymn No. 278 "O Love that wilt not let me go"
Benediction and Response "Christ we do, All Adore Thee"
Postlude: "Crusaders Hymn" Young

----- *Congregation Standing -----

The Lovely Flowers on the Altar have been placed by

Mrs. Ann Williams in memory of "Loved Ones"

Serving as Ushers today are: *Allen Botacchi, Dan

Bosko, Robert Knauer, Charles Penar.

Mr. & Mrs. George Pflugh will greet the Congregation
at the door this morning.

Nursery will be provided today by: Jane and Barb

Andrews, Lori Zavacky and Kelly Shakely.

Monday - 7:30 - Women's Mary Prugh Circle

Wed. - 7:30 - Lenten Service

Thursday - General Meeting Butler Fellowship of Churches

Thursday, March 9, 8:00 P.M. Covenant U.P. Church.

Dr. McCormick of V.A. Hospital will present an interest-
ing program on dealing with storke patients. This would
be well worth your while to attend.

Friday - 7:30 - Gloria Nagy and Edward Walter Wedding -

Open House Wedding.

Saturday - 1:30 P.M. - Paul Harbison and Ginger Fay

Lawson - Open Church Wedding and Reception following.

Next Sunday - There will be a short Congregational

Meeting (March 12) after the Service - in regard to
the letter you will get this week.

Hospitalized: Mrs. Bessie Hampton, Mr. Ralph Bonnet,
Mr. Earl Wogan.

Tonight 6-8 - Youth Fellowship

Tonight - 6:30 - Prayer and Sharing

VBS - Workshop Thursday, March 9, at Calvary U.P.

Church - 7:00 P.M. All interested people are invited.

we would like to thank all the people from St. Paul's
Church who sent cards to Mr. Zubik while he was
hospitalized, and also for the altar flowers that were
sent to our home - they were deeply appreciated.

- - Mr. & Mrs. Louis Zubik.

Wednesday - Chancel Choir - 6:30; Youth Choir 8:15 P.M.

Monday - 6 - Basketball - 6:30 - St. Paul's vs. Meridian

Thurs. - 9 - 8:30 - Community Alliance vs. St. Paul's

Sat. - 3:00 - St. Paul's vs. St. Marks. - Cubs Hall

Lily Chart is on Bea's Desk - you can fill it there.

"Seer's Catalog: Page 8 - Medical Supplies"

Texts: Isa 53:5; 1 Peter 2:24; Scrip. 1 Peter 2:21-25

Pg 8-S's Cat=Medical Supplies & underst wen=Isa 53:5

This typ treat wud requir Med Sups, & Js wen thru this

2 peop intim involv as drama unfold & ea in diff way

Js stuk with Js 2 very end, maintain vig at cross

On Pete & regard wat think him, mus admir tenacity

Here ruf/tup fishman & wer we meet him B4 Js, I sur we

wud think no hope 4 him Bcuz uncouth, ruf person

But underly crude/ruf appear was diam need 2B polish

Js saw & knu or wud not choz as close intimate

Pete deny Js & turn bak & no giv moral sup, but so did

He mus stood fring crowd & watch all others

" " bin dist dur exec & fled Jeru lik others

We no kno & speculate, but do kno that aft Resur Pet

chang man & fil with H Sp, & 1 greatest preachers

Closes rival was Paul, who chang man 2

In blok scrip preceed AM scrip Pete talk 2 dif categor

Xp & sum were servants

Vs 21=Js as examp 4us (Illus Dr. Stern & cross)

(Illus In Cross Xp I Glory)

We can nevr separ from X, Bcuz it towr, & remin us Js

Vss 22-23=Need kno Js no weakling B4 accusrs

Peop mak lk 98 lb weak, MEEK no mean weakness

MEEK=gentl, caring, sympathiz, concern

Vs 24=This wat Isa sed, 53:5, (Repeat) & explain

Explain subs in sports etc & this wat Js was 4 mank

He acpt & do 4 us

(Illus Russ conquest & leaders mother)

He took our place but it was costly & we need 2 tak

seriously

Is ed & Js did, (53:5, Repeat)

"Seer's Catalog: Page 8 - Medical Supplies"

Texts: Isaiah 53:5; 1 Peter 2:24

Scripture: 1 Peter 2:21-25

Page 8, of the "Seer's Catalog" shows "Medical Supplies." We can understand this when we realize, (Read Isa 53:5). This type of treatment would indeed require "Medical Supplies." But this is exactly what Jesus went through in His suffering and death.

There ~~XXXXXXXXXXXX~~ were several people who were very intimately involved in this drama as it unfolded. Each of them were involved in a different way. Both of them were close to Jesus because they were 2 of the ~~many~~ trusted 3 He selected as the leaders of this little band. The one of course was John who stuck with Jesus up to the very end, maintaining a vigil at the cross until He died. The other was Peter. Regardless of what we may think of Peter and his seeming desertion at the time when Jesus needed him most, we cannot help but admire the tenacity of this man. Here was a rough and tough fisherman and were we to have ~~known~~ him before he met Jesus I am sure we would have classified him as one for whom there was no hope of redemption. But underlying all of the outward crudeness and rough appearance was a diamond that needed to be exposed and polished. Jesus saw this and knew it or He would not have chosen him as one of His closest and trusted intimates.

Peter denied Jesus at His trial and turned his back on Him when Jesus could have used his moral support. But so did all of the other disciples. But Peter must have stood on the fringe of the crowd to watch and see what took place during and after the arrest and trial. He must have also been at a distance during the actual execution of Jesus and fled from Jerusalem following His death, as did the others in fear of being arrested and treated in the same manner. These things we do not know for certain, ^{and} ~~but~~ we can only speculate that this is what took place. But in any event we know that following the Resurrection of Jesus Peter not only became a changed man, but was so filled with the Holy Spirit that he was one of the greatest preachers the early church had. His closest rival whose early Pre-Christian life paralleled that of Peter in would have to be Paul ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ that he was against Christ by his zealous persecution of Christians.

"He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." This tells us that the punishment to achieve our peace became His burden, and with His beatings ~~xxxx~~ we are made whole. Here Peter is relating what he had seen. We are all familiar with someone who is sent into a game to take the place of another player. This is substitution. This what took place in the life of Jesus. At this point He became the sub for each ~~xxxxxxGodxx~~ man woman, and child. No where do we read that He had to be dragged kicking and screaming to the cross. We read that He did this without retaliation, but accepted it as being God's will to suffer for mankind. (Illustration of Russian conquest and leader's mother's punishment).

"Seer's Catalog: Page 9 - Woolens"

Texts: Isaiah 53:6; John 10:11

Scripture: John 10:11-18

As we look at the "Seer's Catalog," we see "Woolens" pictured for tonight. We of course know that wool comes from sheep and so we must be thinking in terms of sheep. But Isaiah was not only picturing sheep, but he was picturing the shepherd as well. Thus we read, (read 53:6).

When we consider this we also need to consider once again, God's fulfillment of this and we see this portrayed in the life of Jesus by what He ~~did and said~~ said and then finally did. But we also see this as shown in our Scripture for this evening, and particularly in the 11th verse, (read).

Now when we consider sheep we find some very interesting things about them. Sheep in Old Testament times were used for food, supplied milk to drink, wool for the weaving of cloth, and as a covering for tents. They were used as a means of exchange and were the chief wealth of the Israelites. The same ^{breed} sheep Palestine today, is the one which was around from the beginning. It is the broad tailed sheep. The tails on them weigh from 10 pounds up to 15 pounds, and have always been regarded as a delicacy. ~~because of their~~ Because of this they ~~have~~ were used as a sacrifice from time to time.

Sheep have always been gentle animals and easy to domesticate. The shepherd himself was a man of courage and stamina and this is what sheep need. Sheep cannot swim because they are weighed down by their heavy wool. Because of this they will not drink from a running stream. The shepherd must ~~mix~~ find pools, or make them by building a dam across rushing water.

The sheep have no fangs or claws and so they are helpless in the face of wild animals. Sheep cannot see too well and have no real sense of direction and so they can very easily fall over cliffs or into ravines.

(Illustration of farmer and sheep jumping across ray of sunshine into barn)

All of this should give us some idea of what Jesus was speaking about when He said He was the good shepherd. It takes a good shepherd to care for the flock.

But why was Jesus emphasizing that He was the Good Shepherd? The answer lies in what had gone on before that which we read as Scripture for this evening. In the 9th chapter a blind man had been healed by Jesus. This man had been questioned by his neighbors, and then had been brought to the Pharisees because he had been healed on the Sabbath. So the man was questioned concerning his healing and who the man was who healed him. Not quite satisfied with his answers they sent for his parents and questioned them. The parents ~~xx~~ responded to their questions and not being able to satisfy their questions informed them that they should question their son since he was of age.

Because of their unbelief in Jesus, His miracles or anything that He did, and because this young man was associated with Jesus, they excommunicated him from the Synagogue.

So it is then that Jesus in His conversation with those around Him, began to point out that the Pharisees and those like them were not true shepherds, John 1:1-5. It ~~xxx~~ is a proven fact that sheep get to know the voice of the one who leads them and they will follow him and not a stranger. The dangers and the pitfalls which a good shepherd kept his flock from were very prevalent in those days. A shepherd was not a weakling or a sissy. He had to be strong and able to fight for his sheep if the occasion arose. This is what Isaiah was saying in comparing mankind to sheep: "All we like sheep have gone astray; we have turned everyone to his own way." This would mean then that the shepherd had a hard task before him in getting the sheep into the fold where they belonged, but where they would be safe from the threats to their lives and the perils which completely surrounded them. This is and was the purpose of Jesus Christ. He came to protect us from the dangers of life, but more importantly the gravest danger we face in life, and that is death. Death is the punishment man receives for sin. Before Christ that punishment could not be overcome. But through His death upon the cross the way has now been cleared so that death need no longer be feared, but instead is merely the passing from this life into eternal life with God. Jesus Christ is the bridge over which all the sheep may pass safely into the fold in which God wants them to be. Safe from that which can

destroy. This should be a joy to each of us to contemplate God's love for us in this manner.

But there is another element involved in all of this that is equally amazing. It involves the responsibility of the shepherd for the safe keeping of the sheep. It was the task of the shepherd to safeguard the flock at the risk of life and limb. A good shepherd like Jesus said, "Giveth his life for the sheep." The shepherd was accountable for his sheep especially if they belonged to some other person. He was required to bring a part or piece of it to show that he was not at fault for its death. We see this in Amos 3:12, (read). It was not uncommon for a shepherd to be killed by robbers because he defended his flock with his very life.

So here then when we apply this principle to the life of Jesus we see that He was sent by God to be the shepherd of the flock, which is mankind. His responsibility is to see that each one of God's sheep reach the sheepfold safely and securely. This meant that He had to give His life if necessary, and it was necessary to give life to the sheep. This is what Jesus said in John 10:11, and this is what Isaiah said in 53:6, "And the Lord hath laid on Him the iniquity of us all." Because all we like sheep had gone astray, and had turned everyone to his own way," then the shepherd, Jesus, had to not only go out and look for us, but when the lost sheep could not be produced, He had to bear the consequences of the loss of the sheep in His own life. Isn't this very elementary and simple when we contemplate it in this respect?

We can see from this then that if anyone remains outside the fold it is not because the shepherd has not looked for him, or that the shepherd has not given account for him, but instead, it is because that person chooses to remain outside. We need to know and understand that God made provisions for each of us His sheep, and it was through Jesus Christ who was and is the "Good Shepherd."

All we like sheep have gone astray; we have turned everyone to his own way, and the Lord hath laid on Him the iniquity of us all."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
One Great Hour of Sharing March 12, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Robin Knauer, and Sandy Ferree - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude: "Be Thou My Vision" Young
*Processional Hymn No. 176 "Crown Him with many crowns"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "Have mercy upon us, O God,
according to thy loving-kindness; according to the
multitude of thy tender mercies blot out our transgressions,
and our sin is ever before us. Purge us and we shall be
clean; wash us and we shall be whiter than snow. Create
in us clean hearts, O God, and renew a right spirit within
us. Cast us not away from thy presence, and take not thy
Holy Spirit from us. Amen."
*Kyrle (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Luke 23:8-10; Matthew 27: 11-14
Highlights of St. Paul's Paul Pfabe
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "Dominus Regit Me" Willan
Anthem: "Jesu Joy of Man's Desiring: J.S. BACH
Sermon: "Seer's Catalog:
Page 10 - Speaking Aids"
Prayer and Lord's Prayer
Hymn No. 164 "In the cross of Christ I glory"
Benediction and Threefold Amen
Postlude: "Beneath the Cross" Morris

Please be seated for Congregational Meeting.
The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. Steve Vargo and Family to the Glory of God.
Serving as Ushers today are: *Wally Feder, John Snow,
Steve Vargo, Gottlob Kradel.
Deacon and Mrs. Roy Andrews will greet the Congregation
at the door this morning.
Nursery will be provided today by Mrs. Linda McMillin,
Mary Dellen and Ellen Master.
The attendance last Sunday was 211.
Hospitalized: Mr. Earl Wogan, Mrs. Bessie Hampton,
Mr. Roy Kradel.
Rob Sybert and Bruce McBride will be visiting at the
hospital this week.
Wed. - Chancel Choir - 6:30 - Youth Choir- after Service
Wed. - 7:30 - Lenten Service
Thurs. 10:30 - Mary Martha Circle - at Helen Sheppecks.
Next Sunday - Palm Sunday - Confirmation Class and
New Members will be received.
Our Sincere Sympathy to Mrs. James Stewart, Family and
Friends in the passing of Jimmy Stewart this week.
Mr. MacKinney would like to thank the Congregation
and express his gratitude for the cards, sent to
him during his recent illness.
Men's Good Friday Fellowship Breakfast - YMCA - 6:00
A.M. Guest Speaker - Rev. John Braugher, D.D. from
First Lutheran Church, Pitts. - Price \$1.50 - Ken
Weitzel and J. Walter Harmon have tickets.
Women's -YWCA Auditorium on W. Cunn. St. Guest Speaker
Rev. Vance Neal; Music: The Grace Notes. A continental
Breakfast will be served at 7:30 A.M. - Price \$1.25.
Reservations required - Must be made at YWCA by Monday,
March 24.
Youth - St. Michael's R.C. Hall, Center Ave. 8:00 a.m.
Rev. Perrin of Westminster Church will speak. The
Wild Honey Group of four men will present special music.
No charge for breakfast. An invitation is open to all
youth.
Today is One Great Hour of Sharing Sunday - If you
forgot your envelope - there are extra ones in the
Narthex - you can put them in any time this month.
The Lily Chart is on Bea's desk if you want a lily.
They will be \$4.00 - let us know now.

"Seer's Catalog: Page 10 - Speaking Aids"
Texts: Isa 53:7; Mt. 27:14; Scrips: Lk 23:8-10; Mt 27:
Wen I look S's Cat we C=Speaking Aids, Read Isa 53:7¹¹⁻¹²
Sub Serv stand silent B4 accusers & both Scrips sho
Js as fulfil this proph
Js sent 2 Herod, Bcuz Galil, & Herod intrig by Js &
t did, heal, rais ded, miracles etc
Perhaps want sum miracl perf, but Js stand silent
during questions & sent bak 2 Pilate
B4 P do same thing & P marvel, but Ch pr & elds anger
P influential & all prsiner talk 2 get off liter
EXEGETE: 53:7= 1st part sho unusual quality bout Js
Lamb yng sheep, pure, innocent & cud easy slauter
Isa comp Js 2 sheep shear & sh can only stand & take
If ever saw dun, silent unles clip skin, otherw quiet
twice Isa say Js no ope mouth this pt 2B emphasized
regard how lk this proph & fulfil canno help B over
whelm by fact Js act diff than ordinary under circum
(Illus talk guard County Jail: all innocent)
(Illus prisoner admit guilt & set free)
This wat Js did
only diff= He say GUILTY, but He not
He say GUILTY for us
All this so unusu, so contrar 2 ordin action it seem
unbelievble
But wen comp strang proph & C strang fulfil,
canno help B fil wonder all of this
But even tho canno underst all, need 2 accpt as Bin
dun 4 us, & then thank G 4 expres His luv 4 us

Emergency: Luke 4:16-20

"Seer's Catalog: Page 10 - Speaking Aids"

Texts: Isaiah 53:7; Matthew 27:14

Scripture: Matthew 27:11-14; Luke 23:8-10

As we look at Page 10 of the Seer's Catalog we see "Speaking Aid" there. Isaiah tells us, (Isaiah 53:7, read). Here we see the Suffering Servant depicted as remaining silent before His accusers. In both Luke and Matthew the portions we read as Scripture for this morning, Jesus fulfilled this prophecy. Jesus was sent to Herod because He was a Galilean. Herod was intrigued by Jesus because he had heard much about Him. The reports of Jesus miracles of healing and raising the dead had come to his ears. So at this point Herod was interested in seeing Him and perhaps getting Him to perform some miracle. And so we read of Jesus standing before Herod and being questioned at length, but replying and answering nothing. So Jesus is sent back to Pilate.

Standing before Pilate Jesus did the same thing. All that issued from Him was silence. We can imagine the anger this must have engendered from the Chief priests and the elders. They were not accustomed to silence from those who were accused. The ordinary response from everyone was to ~~defend~~ put forth some sort of defense. The silence of Jesus brought forth anger and hostility from the chief priests and elders.

But the silence of Jesus before Pilate made him marvel that a man could hear people accuse Him and not reply. Pilate was a very influential man and when any kind of prisoner was brought before him, they all defended themselves because he could sentence them to death.

Perhaps we can see this best as we look at the verse Isaiah has given us about Jesus. He said, "He was oppressed, and He was afflicted, yet He opened not His mouth." This shows the unusual quality about Jesus as He went to trial.

"He is brought as a lamb to the slaughter." A lamb was innocent and trusting. A lamb is a young sheep who has never experienced life as the older ones have. A lamb would be unspotted and unblemished, and if it was to be slaughtered it would go without the struggle that an older sheep would put forth.

But Isaiah also compares Jesus to a sheep being sheared. The sheep can only
and get the clipping that is needed. If you have ever been around sheep
when they are being sheared, you would note that they are fairly silent unless
the wool is clipped too close to the skin and then they may cry out. But as long
as the clipping does not harm them, they will keep eating the food set before
them as they are being clipped.

Twice Isaiah states that He opened not His mouth. This double quotation shows
that Jesus silence was something to be mephasized. But regardless of how we
look at this prophecy and its fulfillment we cannot help but be overwhelmed
with the fact that Jesus was acting far differently than was ordinary under the
circumstances.

Not too long ago I was involved with one of the guards at the County Jail. He
told me it was a rare prisoner who came in to that jail who admitted that he was
there because he had done something wrong. Almost ~~xxxx~~ all of them said they
were framed, or the police had caught the wrong person, or they were there be-
cause someone didn't like them and had been victimized by a past mistake along
the same lines.

(Illustration of prisoner who admitted his guilt)

This is what Jesus did. The only difference was that He stood before God and
pleaded, "Guilty," but He was not guilty. He was saying "guilty" for us.
This whole thing is so unusual, so contrary to ordinary action, that it seems
unbelievable. But when we compare the strange prophecy, and see the even more
strange fulfillment, we cannot help but be filled with wonder at all of this.
But even though we cannot understand all of it, we need to accept it as being
done for us and then thanking God for this expression of His love for us.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Lenten Service March 15, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Jeff Knauer - Acolyte

ORDER OF WORSHIP - 7:30 P.M.

Prelude "He Leadeth Me" Morris
*Processional Hymn No. 15 Page 8 "Beyond the Sunset"

(Old Favorites)

*Ascription - Choral Amen

*Invocation

Scripture Matthew 27:27-31

Who's Who in the Pew

Offering

Offertory "Air" Bousset

Evening Prayer and Choral Response

Duet: "And with Songs" Marcello

Lloyd and Dale Link

Sermon: "Seer's Catalog:

Page 11 Shut-in Supplies"

*Hymn No. 24 Page 13 "The Light Of The World is Jesus"
(Old Favorites)

*Benediction and Threefold Amen

Postlude "Teach me my God and King" Traditional

----- *Congregation Standing -----

Elder and Mrs. Charles Penar will greet the Congregation
at the door this evening.

LEt Bea know if you want an Easter Lily - I have
a few more on order that have not been sold as yet.

"Seer's Catalog: Page 11 - Shut-in Supplies"

At this time 9 AM, Js condem 2 deth,
td by sold 2 barracks of praetorium, special gards
Wait 4 cross prep, & sold teas, mak sport polit pris
Just nother exec, & whil do this Js isolat & alone
Isa 53:8=Here isolat from ever1 & lik SHUT-IN
He need wat cud B supply SHUT-IN=luv
Lonely solitary figure await inhuman torture
Total reject.no 1 2 show concern, pat on bak, hug & luv
Word of proph ring, pound ears=He despis, reject of me
Man of sorrows, acquainted with grief.
Tears mus well in eyes 2 kno compl reject & lonlines
Shut off from worl & shutin with thots & feelings
Lik worl gone mad & vent anger, hatred on Him
Here G fulfil clens of worl sin thru isolat, lone fig
We may felt lonlynes, despair, but nevr lik this man
Trial by Sanhed: Not usual trial
Trials 4 life=any1 cum 4ward kno anythin gud & say
This left out Js trial
Isa 53:8=tak from prison & from judgement=snatch,
hurry away norm procedure,
And who shal declar His generation?=Who among His
generation shal declare His innocence
This all fulfil Isa & rest of verse 2
Isn't this way of worl? Tak stand & must stand alone
It easier 2 follo crowd than stik neck out
But Js did & He call us 2 do as well
May mean unpopularity but Js prom heavenly reward 4
thoz wil 2 tak stand 4 Him
Rewards this worl fading & brief, but things G last
& all etern
as in time past all who name, name of Xp R Being
ask 2 stand 4th for Him.
Jesus calls us just as He called the disciples and
said, "Follow me and I will make you fishers of men
May we each one heed the call anew and answer,
"Here am I send me."

"Seer's Catalog: Page 11 - Shut-in Supplies"

Texts: Isaiah 53:8; Matthew 27:27; Scripture: Matthew 27:27-31

we ponder the events in Jesus' life at this point in time we see that it is sometime before 9:00 A.M. and Jesus had now been condemned to death. He was taken by the soldiers of Pilate, and these were probably the special body guards of Pilate. During this celebration Pilate had called out the special troops to insure there would be peace and order in Jerusalem. These special guards were hand picked men who were the elite of the Roman soldiers. Jesus was now in their hands and was taken away from the howling, jeering throng assembled outside. The soldiers had taken Jesus to their barracks in the Praetorium to prepare Him for crucifixion. During the interim while His cross was being brought for Him to carry to the site of execution the guards were able to amuse themselves by teasing and tormenting this political prisoner. They neither knew, nor understood what all of this was about. What's more, they probably didn't even care. This was just another execution to them. One of many.

But in this interim, between the time they had brought Jesus from the presence of Pilate, and until the time the soldiers began to make sport of Him, Jesus was isolated in His life.

Isaiah describes it in his "Seer's Catalog," the 8th verse, "He was taken from prison and from judgement: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken." Here was isolated from everything and everybody. He was like a "Shut-in" and in need of what could be supplied to one who was "Shut-in." Here He stood, a lonely, solitary figure, awaiting what would be done to Him by those whose duty it was to perform this inhuman torture upon another human being. He must have experienced the complete loneliness of total rejection by all. No one there to pat Him on the back and offer encouragement of any kind. No one there to throw their arms around Him and tell Him that even in this He was still loved. The words He knew so well from the prophet must have been pounding and ringing in His ears, "He was despised and rejected by men, a man of sorrows and acquainted with grief." The tears must have welled up in His

eyes to know the pain of rejection and complete loneliness. He was ~~xxx~~ shut off from the rest of the world, and "Shut-in" with his thoughts and feelings. No one acted as though they knew Him, and what's more no one even seemed like they cared. It was as though the whole world had suddenly gone mad and were venting their anger and hatred upon Him.

Here was God fulfilling through His Son the cleansing of the sin of the world, through this ~~xxxxxxxxxxxx~~ utterly ~~xxx~~ rejected and isolated figure. When we ponder this we cannot begin to fathom the loneliness and despair He must have felt. Perhaps we have known depression and loneliness, but never to the extent as it was lived and felt by Jesus.

When we look at the trial of Jesus before the Sanhedrin we see that they did not observe their usual custom with Him. Whenever anyone was tried before them they had what was called "The trials for life." This was a request for anyone to come forward who knew anything good to say about the accused and to declare it in his favor. This element was completely omitted from the trial of Jesus in their haste to have Him put away.

When we read this verse from Isaiah it would be interpreted in this manner.

"He was taken from prison and from judgement," meant that He was snatched away or hurried away from what was the normal procedure. "And who shall declare His generation," has reference to, "Who among His generation shall declare His innocence?" Thus we see that the actual trial of Jesus not only fulfilled this prophecy completely because it then says that He was cut off ~~xxxx~~ out of the land of the living," which is certainly what took place.

But isn't this the way of the world? To take a stand for that which is right and proper, always causes one to stand alone. It is always easier to follow the crowd, and when someone doesn't do this it requires sticking your neck out and taking a stand. This is what Jesus did and this is what we are called upon to do. It may mean unpopularity, but Jesus promises ~~xxx~~ that those who are willing to give up the worldly things to serve Him will have their heavenly reward in eternity. The rewards of this world are fading, and brief, and so we must seek the things that last. And these happen to belong to the Lord.

Today, as in all past times, all of us who name the name of Christ are being
looked to stand forth for Him.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Palm Sunday March 19, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris - Organist and Choir Director
Beth Feder and Jeff Knauer - Acolytes

ORDER OF WORSHIP 11:00 A.M.
Prelude: "Cartege" Young
*Processional Hymn No. 136 "Hosanna, loud hosanna"
Call to Worship "I Bind My Heart"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "O Lord, whose way is perfect,
help us, we pray thee, always to trust in thy goodness;
that, walking with thee and following thee in all
simplicity, we may possess quiet and contented minds, and
may cast all our care upon thee, for thy carest for us;
for the sake of Jesus Christ our Lord. Amen."
*Kyrrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips.
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture Matthew 27:57-61
Hymn No. 40 Page 22 "Blessed Assurance" (Old Favorites)
Call to Prayer
*Pastor: The Lord be with you
*People: And with thy spirit
*Pastor: Let us pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "I Call to Thee, Lord Jesus Christ" Bach
The Rite of Confirmation: The Charge: The Vows:
*The Apostles Creed, (Congregation and Confirmands)
The Confirmation Prayer: The Confirmation
The Reception of Adult Members
Anthem: "Open the Gates of the Temple" Knapp
Sermon: "Seer's Catalog:
Page 12 - Cemetary Plots"
Prayer and Lord's Prayer

*Hymn of Dedication No. 135 "All glory, laud and honor"
*Benediction and Response "Christ we do All Adore Thee"
*Postlude

*Congregation Standing -----
The Palms have been placed on the Altar in memory of
Mr. & Mrs. John J. Sweeney by the Alvin Tait Family.
You are welcome to have them after the Service - The
Ushers will pass them out.
Serving as Ushers today are: *Rob Vinroe, Steve Smith,
Bob Dellen and Gordon Kennedy.
Our sincere sympathy to the Family and Friends of
Mrs. George (Nellie) Davis who passed away this week.
Nursery will be provided today by: Mrs. Pauline Fencil,
Lynne Bosko and Sherry McClimans.
The attendance Sunday was 199; Wed. 102
We welcome the following Persons into our Church
Fellowship today.
By Confirmation: Beth Burns Mark Fry
Danny Bosko Brian Kennedy
Mary Dellen Ellen Master
Bobby Shakely
Letter of Transfer:
Mr. Joseph Galbraith
Mrs. Theolo A. Galbraith
Mr. William N. Smiley
Mrs. Marjorie Smiley
Profession of Faith:
Mrs. Virginialee Foley
Mr. Paul Harbison
Mrs. Ginger Harbison
Mrs. Cynthia M. McWilliams
Diana Nagy
Mrs. Catherine Riemer
Charles Smiley
Hospitalized: Mrs. Bessie Hampton, Mr. Earl Wogan,
Mrs. Howard Jaillet.
We wish to thank the Women's Fellowship for the
corsages and boutonnières for the Confirmands.
Mon. - 7:30 - Fidelity Bible Class
Tues. - 7:30 - Building Planning Comm. Meeting.
Wed. - 7:30 - Preparatory Service
Thurs. - Maunday Thurs. - Holy Comm. - Nursery will be
provided. Reception for New and Old Members after Service.
Good Friday - Holy Communion.

"Seer's Catalog: Page 12 - Cemetary Plots"
 Texts: Isa 53:9; Mt. 27:59-60; Script: Mt 27:57-62

Sumtim aft 3, Apr aft 30AD, & quiet; quak, lit, thun stop
 Af' drk & wind rustl aroun, tween 3 cross on ea ded
 m--ners go way, 2 wel dres cum cary bundl 4 bury
 surpris thez men do grisly jbb

3 ings dun usual=lv hang, thro over hill, bury unmark
 Red Mt acct, lk John 19 Bgin vs 38
 vs 38=Jos secret discip, Mk, Lk say counsel=Sanhed
 no involv as they wer

Vs 39=Acomplic=Nico also mem Sanhed, but stan 4 Js &
 quest legal judg amn guilt B4 tried=Ch 4
 Sam Nico cum 2 Js nite & js say mus B born agin
 Spic Nico brot enuf 4 king & sho welthy men

Vss 40-42=Js prep 4 bury, & put in Jos tomb
 Thus we C fulfil Isa 53:9=mad grav wick, & w/rich
 in deth; expl.

Thez men no stan 4 Xp in lif, but do so in deth, chang
 Dif Btween them many othr=tak stan & no liv up 2it
 Palm Sun examp, line st, shout, Fri shout crucify etc
 Examp Jos, Nico lesen 4 all us 2 C & do sumthin bout
 (Illus 2 men, Xmas & no C 4 whil, sik at Easter)
 Ther R thoz who say shud no say, tak unfair advantag
 thoz who only cum 1nce, twic & embaras them

Red artic wom say they embaras=baloney
 If no embaras cum 1nce, twic, shud no B embaras hear
 U no fool any1, includ self, & need 2 kno fact ch lif
 I midl contro=if preach, peop say wrong 1, if preach
 2 them, I embaras & friv off
 So at risk do eithr let us lk at this & have courag
 2 face wat I say is true

P Sun 76= adults & only reg atten, no atten etc
 yng peop only reg atten & rest no attend
 P Sun 77=6 adult & 2 reg atten, 2 off/on, 2 no atten
 5 adult & none reg attend

I no underst=atten reg, join ch & no atten
 2day we saw yng peop, adults joing & I pray they C
 ch memship ea Sun if physic possib
 Only tim wil tell

Jos & Nico Bcam strong men faith aft rock start & so
 ther hop 4 any1
 But had they maintain early record, ch no surviv
 Tak mor than Xmas, Easter, P Sun 2 mak a memb & this
 wat all need 2 kno & do sumthin about

"Seer's Catalog: Page 12 - Cemetary Plots"

Texts: Isaiah 53:9; Matthew 27:59-60

Scripture: Matthew 27:57-62

It is now sometime after 3:00 P.M. on an April afternoon in the year A.D. 30. A quiet calm has settled over the surrounding landscape. The rumbling of the earth as well as the flashing of the lightning, and the rumble of thunder has come to a halt. ~~All this darkness~~ The strange ~~at~~ afternoon darkness still covers the earth and all that can be heard is the wind rustling in and around the three crosses standing in a row atop the hill called Calvary.

On ~~the~~ each of the crosses can be ~~outlined~~ seen the silent form of a criminal now silent in death. The silence is broken only by the sobbing of a few mourners as they make their way down the hillside and also by the steady crunch of gravel as two well dressed individuals make their way up the slope. In their arms they carry bundles which form the elements with which to ~~give~~ prepare someone for burial. As they begin the task of removing the middle figure from ~~the~~ His cross ~~where~~ cannot help but show surprise that two men such as these should be about this grisly ~~task~~.task.

Normally one of three things would take place in the disposal of these bodies. Manybtimes the body would be left hanging to decay and be disposed of by the elements and wild animals and birds. This served as a grim warning that Imperial Rome would tolerate no anarchy as long as they were in power.

If the bodies were not left to hang there, they would often be thrown over the hill outside the Western Gate of the wall of Jerusalem to be burned with the rest of the garbage and rubbish of Jerusalem.

If none of these things took place ~~in the case of~~ concerning the dead bodies of criminals such as these, they would be taken down and buried in an unmarked grave in what was known as the "Potters Field."

We read Matthews account of a part of what we have been describing, now let us look at the account as it is reneedered in John's Gospel, in the 19th chapter. In verse 38 we see that Joseph was from Arimethea and that he was a secret disciple of Jesus. Mark and Luke tell us that He was a counsellor and that he did not concur with the others concerning the trial, arrest, and execution of Jesus.

This means that he was a member of the Sanhedrin, but was not involved in their mock trial. So we see then that he has asked for, and been granted permission to remove the body of Jesus.

In verse 39 we see that he had an accomplice in this plan and his name was Nicodemus. Nicodemus was also a member of the Sanhedrin, but unlike Joseph he did stand up for Jesus at a point where the Sanhedrin wanted to arrest Jesus earlier in His ministry. He had questioned the legality of judging a man guilty before he had been tried. This event occurs in the 4th chapter of John's Gospel. But we also know that Nicodemus came to Jesus secretly at night to find out who Jesus really was. This occurs in the 3rd chapter of John and is where Jesus tells this Pharisee that he must be born again. He explained to him that a man is born physically, but that he needs to be born spiritually and this needed to take place in his life.

The amount of spices which Nicodemus brought, was enough to be used for the burial of a king. But it also indicated that Nicodemus, like Joseph was a very wealthy man.

So we read that Joseph and Nicodemus took the body of Jesus, wrapped it in the linen mixed with the spices in the folds, and laid Him in the grave which Joseph had prepared for his own use.

Here then we see the fulfillment by Jesus of the prophecy from the Seer's Catalog in Isaiah 53:9, "And He made His grave with the wicked, and with the rich in His death." When Jesus was on the cross the end of His life meant a grave such as the other two thieves were to receive. When He actually died, it was not only one rich man, but two who came to give Him a grave, owned by one of the rich men.

But in the lives of these two men is seen the story of so many who came in contact with Jesus. At first they were silent, and reluctant disciples of His. But following His death they seemed to have gotten the courage to stand forth and be strong supporters of His. But isn't this also the reverse of what took place on that day we call Palm Sunday? People lined the streets and highways to acclaim Him and hail Him as the ~~messiah~~ promised by God to redeem His people.

But these same people who cheered on Sunday were probably among the first to shout "Crucify Him, Crucify Him," on Friday. This has been the history of so many who have mouthed the name of Christ, only to stand mute and silent when they should be standing forth for Him.

The example shown by Nicodemus and Joseph of Arimathea is the example for all of us. By this I mean that when we stand forth for Christ we not only mouth it but we mean it. Nicodemus and Joseph may not have been good examples at first, but when they finally came out of hiding we can be certain they were willing to risk all for Christ.

What is our performance along these lines?

(Two men were talking after church ~~around Christ~~ after Christmas services. One of them said to the other, "I haven't seen you in church for a while." The other man answered, "Yeah, I was sick at Easter.")

Now I know that when I even mention something like this there are those who criticize and say that we ministers take ~~adv~~ unfair advantage of those who only come a couple times a year. I read an article in a church magazine about this some time ago by a woman who explained the so called side of those who only attend periodically. She claimed that because there are ministers who take pot shots at the infrequent attenders they are embarrassed and only come infrequently because of this. I say this is baloney. I say that because if you have nerve enough to be a one or two visitor to church ~~ex~~ a year, and risk the embarrassment of knowing that you are not fooling anyone, then you won't get too embarrassed if I point out that this is a fact of church life.

You see, I happen to be in the middle of this controversy. If I preach things that causes the congregation to wince, I am accused of not preaching to the people I should be preaching to. I am told that type of sermon is for those who only come once or twice a year. Then if I preach this kind of sermon for the once or twice a year people, I am accused of driving them off.

So at the risk of being accused no matter what I preach let me state that I am not trying to embarrass anyone, much less drive them away. If you have the courage to attend once or twice, you should have the courage to know that what I am saying is true. Let's look at some facts to back this up.

The Palm Sunday figures of new members for the past two years can give us some interesting statistics to look at.

In 1975 on Palm Sunday we took in _____ adults. Of that number only 2 are regular attenders. _____ never attend, and _____ only once in a long while. Of the 17 young people confirmed only 4 are regular attenders, rarely missing. The rest are non-attenders. Last year we confirmed 6 and of that number only 2 are very regular attenders. 1 is a ~~xx~~ periodic attender and ~~xx~~ 1 other is a once or twice a year attender, with the other two practically non-attenders.

We took in 5 adults and none of them are regular attenders. There is something I have never been able to understand about church membership. This is the fact that many people will come to church regularly before they become members and then we rarely see them if ever after they are members.

Today we saw young people and adults become members of this congregation. My prayer for each of them is that they see their membership consisting of coming worship each Sunday they are physically able to do so. Only time will tell. Joseph and Nicodemus became strong men of faith after a rocky start which shows there is still hope for anyone. But had they maintained their performance before Jesus was crucified, the early church would not have survived. It takes more than Christmas, Easter, and Palm Sunday to make a member and this is what we all need to know and do something about.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Reparatory Service March 22, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris - Organist, and Choir Director
Sharon and Karen Pfabe - Acolytes

ORDER OF WORSHIP - 7:30 P.M.

Prelude "Religioso" Rowley
*Processional Hymn No. 18 Page 10 "Pass Me Not"
(Old Favorites)

*Ascription - Choral Amen

*Invocation

Scripture Mark 15:33-38

Evening Prayer and Choral Response

Offering

Offertory "Our Father" Bach
Solo "My Tribute" Andrae Crouch
Sung by Lloyd Link

Sermon: "Seer's Catalog:
Page 13 - Costly Gifts"

*Exhortation of Preparation

*Confession of Sin Page 19

*Assurance of Pardon

*Hymn No. 16 Page 9 "An Evening Prayer" (Old Favorites)

*Benediction

*Threefold Amen

Postlude "Lamb of God"

-----*Congregation Standing-----

Tomorrow - Maundy Thursday - 7:30 - Holy Communion
(Pews)

Reception for New Members and the Congregation are
invited to the Undercroft afterwards for a social
hour.

Tomorrow Funeral Ed King, Thompson, Miller 11:00
Good Friday - 7:30 - Holy Communion (Pews)

Pres. and Mrs. Robert Dellen will greet the congregation
at the door this evening.

We welcome all those visiting with us this evening.

WH-3 WH-14 PFW PLEASE SIGN.

KAY MORRIS BIRTHDAY
HAVE KNAYER "

"Seer's Catalog: Page 13 - Costly Gifts"

Texts: Isa 53:10; Mk 15:37; Scrip: Mk 15:33-38

Bin think winter & worst weathr, & perhap thots nice
weth keep us goin: spring, summer flowr, sun, cloud etc
As weathr chang we 4get bad stuf until next wintr
Pictur: Js talk discip, follos near Jeru 4 P of Dedic
W ter precd Spring in which arest, trial, execution
Jesus sed: John 10:17-18 (READ)

Bcuz this Jews divid think of Him, Insane; dem poses e
But no1 tuk in1 consid He set B4, what He actual do
Wat Js shar they no underst, & we find hard underst al
Wennlook G plan 4 mank, mus serch Scrip/proph 4 uniu
Expl 53:10=Seer's Cat Pg 13: 1st part=execution of Js
2nd part=SEED, 4 2M yrs Ch grow=3M, 5M follo Pentecost
3rd part=PROLONG=Js Resur, sit rt hand G, & 1st fruit
4th part=PLESUR=no siner 2 perish, joy 1 repent in hv

this redemp possib Bcuz Js gav lif mak possib
We say Js died 4 sinners, but it mor than this
Wat wud B Ur most prized possession?
(Illus Dav Morse, Rambhau pearl diver)

This perf illus Js, He gav lif 4 mank
Lif=the mos costly Gift we hav,
hold it, cherish it, nurtur it, medicat it, etc
Mark 15:37=Js voluntary giv up lif, no 1 take from Him
This wat ment in Jn 10, say hav powr 2 lay dwn, take
He releas His Sp & He no kil by sinful men as we
so often say & think

He cud hung indefinit if wanted 2
Wen think sacrif this direction we C was "costly Gift"
This shed 4 U & Me

We need 2 prep habts, livs 2 cum 2 His Table & parts
His meal 4giveness
TY : Gift cost Sav His very lif & gav freely 4 us
This sho His luv & we need rendr thanks & prep livs
daily 2B worthy that luv.

"Seer's Catalog: Page 13 - Costly Gifts"

Texts: Isaiah 53:10; Mark 15:37

Scripture: Mark 15:33-38

For the past several months we have seen winter at its worst. Perhaps the idea which has kept us from being totally overcome by it has been the thought of nice warm sunshine, with flowers and trees in bloom. Or we may have thought of lazy summer days sitting by a stream and enjoying nature when it is calm and serene.

~~But I am sure that all of us have found ourselves in dire~~ But as the weather changes and becomes warm and sunshiny, we will forget the snow and ice and blizzards. All of the things which have kept our minds occupied for so long will be but a memory only to be recalled when again winter has set into our lives.

Picture Jesus if you will, talking to His disciples and followers as they neared Jerusalem for the Feast of Dedication. This would have been in the winter preceeding the Spring in which Jesus was arrested tried and convicted. Jesus said to them, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17-18.

We read that because of this saying the Jews were divided in their thinking about Him. Some thought that He was insane. Others believed that He was demon possessed. But what none of them took into consideration was that He was setting before them, that which He would actually do and accomplish. What Jesus had shared with them they could not understand and in fact, we find it hard to understand as well. But when we look at God's plan for mankind and search through the prophecies and the fulfillment of those prophecies we can understand this very unique plan of God's for mankind.

When we turn back to the "Seer's Catalog," Isaiah 53:10, we see this prophecy in detail. He says, "Yet it pleased the Lord to bruise Him; He hath put Him to ^{prophecy} grief." From this we can see the ~~completion~~ completion in the execution of Jesus. But it becomes more expanded when we read the rest of this verse and understand what it really says. Isaiah goes on, "When Thou, (meaning God), shalt make His soul, (meaning Jesus), for sin, He, (meaning Jesus again),

shall see His seed." Let's stop here and look at this. "His seed," refers to who has come about because of the sacrifice of Jesus. What would be "His Seed"? Those who have come to know Him as their Savior for the past 2000 years or so, are "His Seed." ~~He shall prolong His days~~ Look at the early church following Pentecost. On the day of Pentecost itself we read that 3000 souls were added to the church. A short time after that in Acts we read that there were about 5000 more added to the Church. This is how "His Seed" has come forth.

Isaiah says, "He shall prolong His days." How could Jesus' days be prolonged? By His resurrection. We know from scripture that, "Now is Christ risen from the dead, and become the first fruits of them that slept." And also that He ~~is~~ sits on the right hand of God the Father. The verse is completed with, "And the pleasure of the Lord shall prosper in His hand." The pleasure of the Lord is that all men might come to Him. God does not want that any of His children should perish and the "Pleasure of the Lord" is the redemption of sinners. "there is joy in heaven over one sinner that repenteth," Jesus told us. This redemption is prospering in Jesus' hand because He gave His life to make this possible. So here we see the real significance of what we read as Scripture for this evening. Jesus had ~~promised~~ told His followers that He was going to lay down His life. In essence this is understandable and we can repeat, "Jesus died for sinners." But it is more than ~~that~~ this.

If I were to ask you to think of what your most prized possession is, what would you say?

(Illustration of David Morse missionary in India, and ~~Rambhau~~ Rambhau diver)

This is a perfect illustration of Jesus. He gave His life for mankind. The most costly gift ever given. Life, is the most precious thing we have. We hold on to it, we cherish it, we feed it, clothe it, medicate it when sick and so on. But Jesus sacrificed it for us. But the whole point of this is found in the 37th verse of our Scripture for this evening, "And Jesus cried with a loud voice, and gave up the ghost." This was not an automatic reaction which for all other mortals takes place at death. When a normal person dies it is the stoppage of life, but it is not voluntary. With Jesus it was a deliberate stopping of His

life. This is what He meant when He was telling His followers that no man takes it from Him, but He lays it down Himself. He said He had power to lay it down ~~and~~ and power to take it again. This indicates that He had powers which the ordinary person does not have. Therefore, He willfully died. At the point of His execution He released His spirit. He was not killed by sinful men as we so often think and say. He could have hung on that cross indefinitely had He wanted to.

So when we think of the sacrifice in this direction, we see that it certainly was a "Costly Gift" which was shed for you and me. That is why we need to prepare our hearts and lives so that we can come to His table and partake of His Meal of Forgiveness. This Gift cost our Savior His very life and He gives it to us freely. All of this shows forth His love and we need to render our thanks and prepare our lives daily to be worthy of that love.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Maundy Thursday March 23, 1978

The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Lori Zavacky and Jeff Knauer - Acolytes

ORDER OF WORSHIP - HOLY COMMUNION

Prelude: "O Sacred Head" Bach
*Processional Hymn No. 158 "When I survey the wondrous cross"

*Ascription - Choral Amen

*Invocation

Scripture: Romans 3: 19-28

Evening Prayer and Choral Response

Who's Who in the Pew

Offering

Offertory "O Sacred Head" Kirnberger

Anthem: "I Walked Today" O'Hara Chancel Choir

Sermon: "Seer's Catalog:

Page 14 - Redemptions"

Communion Hymn 145 "Tis midnight; and on Olive's brow"

*Communion Service Page 32

Exhortation - Confession - Absolution

Eucharistic Prayer

Seraphic Hymn

The Institution - Choral Amen

Agnus Dei

Holy Communion

*Prayer of Thanksgiving - Doxology

*Hymn of Dedication No. 27 Page 15 "Old Rugged Cross"
(Old Favorites)

*Benediction

*Threefold Amen

*Postlude "O Sacred Head" Telemann

----- *Congregation Standing -----

Serving Communion tonight - Bob Dellen, Howdy Bolam,
Norma Knauer, Rob Sybert and Paul Campbell. They
will also serve as Ushers.

Elder and Mrs. Paul Campbell will greet the Congregation
and Friends at the door tonight.

Nursery will be provided tonight by Mrs. Karen Vensel,
Pam Fry and Debra Johnston.

GOOD FRIDAY SERVICE - 7:30 P.M. - Holy Comm. (Pew)

You are invited to the Undercroft for Fellowship
Hour with our New Members as our Honor Guests. The
Congregation and all those worshipping with us this
evening. The Reception is sponsored by the Women's
Fellowship.

We invite all Christians, regardless of denomination
to partake of the Lord's supper with us. Please
fill out a Communion card (found in the pews) so
that our Church's records will be accurate. If
visitors desire to receive credit at their home
church, put the name and address of either your
Pastor or your Church on the back of the card and it
will be forwarded.

Prayer: Dear Heavenly Father, Easter brings to mind
the tenderest and most meaningful associations of
the year. It is a time for quiet reflection. Let
us think of our dear ones who have gone on but who
have not left us, whom we will meet again, and let
us think of Jesus, who tells us about the immortality
of life. We thank Thee for all the thoughts which
Easter evokes. How grateful we are for the faith
taught us by Jesus Christ our Lord, that because He
lives, we shall live also, and that someday, somewhere,
somehow, we shall meet our loved ones again and know
them and love them and never be separated from them
anymore. This is the faith of Easter Day, bind it
closely and securely to our hearts and thereby bring
us comfort and peace and joy in the knowledge that
life triumphs over death. Through Jesus Christ our
Lord. Amen.

"Seer's Catalog: Page 14 - Redemptions"

Texts: Isa 53:11; Rom 3:24; Scrip: Rom. 3:19-28

(Illus Scot Dr & mark word after poor peops name etc
Wat wud word B mak nul/void legit debt????

"Seer prophesy this & P spel out bk Romans

5 11=He(God),shal C travail His soul,(mean Js soul)
& B satisfied,(G satis wat Js doing)

By His knowledg,(knowledg of Js,shal my righteous
servant justify many;4 he shal bear their iniquitie
All this cum 2 doct of P=Justification by Faith

This stumbl blok in Ch Bcuz no underst,but simpl 2
3rd chap Scrip=G right,pure & man sinr striv 2B right

This essenc scrip this eve & 23-24 made clear
vs 23=we sinrs by very natur we born with,very plain
vs 24a=2B just mean set right,examp=bank rob/jail

Just by F=made righteous B4 G & 24a mean this
vs 24b=Grace is free gift,

BEING MADE RIGHOUS B4 G,FREELY BY HIS FREE GIFT

vs 24c=2 redeem pric mus B paid/green stamps etc

Js pay price 4 sinners & we redeemed

BEING MADE RIGHOUS B4 G,FREELY BY HIS FREE GIFT ~~THX~~
THRU THE PRICE PAID BY JS 4 MANKIND

All this ties lent 2gether,the purp is & was 2 pur-
chase redemp 4 sinners

2 free mank from slavery of sin

Wat was word Scot Dr wrote??

in red ink=FORGIVEN

this wat G writ acros our debt B4 Him

& this fr̄e without price,but mus accept by faith
We mus kno this dun 4 me & Xp my personal Saviour

This why cum 2 L's Table,2 acknowl seek 4givnes sin

e cum 4 no other reason & if any here 2 fulfill

Ch requir U under false pretenses

This purp hav prep serv which most U mus feel U
no need

1 thin point out that serv & that if U cum unworthly

2 L's tabl,U eat & drink 2 own damnation

I sincer suggest ea 1 us eexam harts next moments
& then partak or no partak accordingly

We not here 2 fuffill obligations 4 church membershi
insted,here 2 seek 4givenes sin thru rememb wat Xp

did 4 ea us

I pray ea us may eat/drink worthily

"Seer's Catalog: Page 14 - Redemptions"

Texts: Isaiah 53:11; Romans 3:24

Scripture: Romans 3:19-28

(Illustration of doctor in Scotland and marking word after the accounts of those poor people who could not pay. Heirs took to court and judge ruled against)

What would that one word be that would make null and void a legitimate debt collectable by law? The "Seer" Isaiah prophesied this in the 11th verse of the 53rd chapter of his "Catalog" and Paul spells it out in the book of Romans and particularly in the portion we read as Scripture this evening.

Isaiah tells us, "He, (meaning God), shall see the travail of His soul, (meaning Jesus' soul), and shall be satisfied." In other words, God will see the suffering of Jesus and shall be satisfied with what Jesus was doing. He goes on, "By His knowledge shall my ~~servant~~ righteous servant justify many; for He shall bear their iniquities." This could be paraphrased, "By the knowledge of Jesus, or what Jesus did, the sinless Jesus will make many righteous, for He will carry their sins of all mankind."

Now what all of this comes down to is a doctrine set forth by the Apostle Paul which is called "Justification by faith." This has been a stumbling block for many people for many years within the church because it is quite often not completely understood. But it is very simple to understand once we know what lies behind all of it.

In the third chapter of Romans Paul is explaining that God is righteous. This means He is pure and sinless and man is a sinner striving to be righteous before this pure God. This in essence is all that is being said in this block of Scripture we have shared this evening. But I would like to share just two verses of this Scripture which should make all of this clear for us. In the 23rd and the 24th verses Paul makes this as clear as it can possibly be made.

He says, "For all have sinned and come short of the glory of God." This is simple enough for anyone to understand and we surely must know that we are sinners by the very sinful nature that we are born with. This couldn't be made more plain. Then Paul goes on, "Being justified freely by His grace through the redemption that is in Christ Jesus." Now if we break this down a little at a time

we will readily see what Paul is saying, and how Jesus fulfilled the prophecy
Isaiah 53:11.

To be justified merely means to be set right. A ~~xxx~~ bank robber is justified before the law when he has served his sentence. This means that he has paid the penalty for his crime. To be justified before God is to be made righteous before Him. This is all that the doctrine of Justification by Faith ~~isxxxxxxx~~ really means. It means to be made right, or righteous in the sight of God. So what Paul said was, "Being made righteous before God." The second part of verse 24 tells us, "Freely by His grace." ~~Thisxxx~~ The word Grace merely means a free gift. So it would read, "Being made righteous before God, freely by God's free gift." And the third part reads, "Through the redemption that is in Christ Jesus." To redeem something, a price must be paid. I am sure that we all remember the craze of a few years back to get trading stamps for everything we bought. When we had enough of them we could take them to a redemption center and we received a gift in exchange for the stamps. This is what Paul is saying. Through the price that Jesus paid ~~forxxxx~~ on behalf of sinners, we have been redeemed.

The verse should now read, "Being made righteous before God, freely by God's free gift, through the price paid by Jesus for mankind." All of this then ties together the full meaning of lent. The purpose is and was to purchase the redemption of sinners. To free mankind from the slavery of sin.~~xxx~~.

What was the word the Scottish doctor had written across the accounts of the poor people he treated and who were unable to pay. In red ink he wrote the word forgiven. This is what God has written across our account before Him, ~~xxxx~~ ~~it is xxx something which we must take by faith~~ God has given this to us free and without price. But we must accept it by faith. We must know that this was done for me and that Christ is my personal Saviour. This is ~~what~~ why we come to the Lord's Table, to acknowledge that we seek the continued forgiveness of our sins. We come for no other reason. Or I should say we shouldn't come for any other reason. So if any of us are here merely to fulfill the requirement for church membership, you are here under false pretenses. This is the purpose of having

the Preparatory service last night, which not too many people feel they need. One thing which is pointed out very vividly in that service is the fact that if you come unworthily to the Lord's Table, you eat and drink to your own damnation. I would sincerely suggest that each of ~~us~~ one of us examine our hearts during the next moments and then partake or not partake ~~depending~~ of the Lord's Supper. We are not here to fulfill obligations for Church membership, but instead are here to seek the forgiveness of our sins through the remembrance of what Christ did for each of us. I pray that each of us may eat and drink worthily.

1:45 - THE WORD OF SUFFERING

"I Thirst."

Scripture Reading John 19:28-29
Solo "Into Thy Hands" from "Cantata 106" J. S. Bach
Peter Morabito
Meditation The Rev. Mr. Dean Reeder
Oak Hills Christian Church
Prayer
*Hymn "Amazing Grace" No. 275

2:10 - THE WORD OF VICTORY

"It is finished."

Scripture Reading John 19:30
Solo "Out of the Depths" Scott
David Geisler
Meditation The Rev. William Fey
St. Fidelis Seminary
Prayer
*Hymn "When I Survey the Wondrous Cross" No. 198

2:35 - THE WORD OF COMMITMENT

"Father, into thy hands I commend my spirit."

Scripture Reading Luke 23:44-49
Solo "I Walked Today Where Jesus Walked" O'Hara
Mary Shields
Meditation The Rev. Mr. Robert E. Kromer
Grace Lutheran Church
Prayer
*Hymn "O Sacred Head, Now Wounded" No. 194
*BENEDICTION Mr. Brookshire
POSTLUDE Mrs. Victor Phillips
*Congregation Standing

3rd Word: Woman, behold thy Son! Behold thy mother!

John 19:25-27

Time: Noon, midday sun hid, & ominous dark descend on earth
Lik midnite at noon, & 3 criminals various pain, disco
3 women, 1 lone discip silent vigil at cross in midl
1. hem Mary, earth mother Js, & mus thot amny things as
a. iz over this execution,
Thot: Temp & present son 2 Lord, Aged Simeon bless bab
& her: BHOLD THIS CHILD SET 4 FALL & RISING AGIN OF
MANY IN ISRAEL: & 4 A SIGN WHICH SHAL B SPOKEN AGINS
YEA A SWORD SHAL PIERC THRU THY OWN SOUL ALSO, THAT
THE THOTS OF MANY HARTS SHAL BE REVEALED
Here she stood & sword pierc hart & soul, mutely ~~st~~
stood by
Js unab mov except hed, peer thru bloodshot, swollen
eyes & look 4 familiar frend or luv 1
Sweat mingl, blud from crown burn, hard 2 C
Mary lean discip, Centurion beckon mov closr
Js perhap recog who wer & then speak diffi thru parch
lips, swollen Bcuz beat taken face
Word brief, 2 point, ea breth labor, pain
2 speak difficult, & so necess 2B brief
Sed: WOMAN, BHOLD UR SON! BHOLD UR MOTHER!
Conjec giv 2 care discip
dutiful son tak care, support wen Jos die & only
natural look after follo this
Lik intro= Mother meet Jn, Jn meet mother
Thot this His final concern 4 thoz dearly luv
But 1 meaning I submit also probable:
As Js hung ther go thru agony, & tortur look thru
tortur eyes C Mary, John & C worry looks ther
S. ak 2 Mother: Woman, Bhold Son. I ur Son but not norm
I on of G: I dy 4 U: This sufr 4 U & mank: This degrad
& humilia necess step sav U from Ur sins: I hang dives
clothing, dignity, pride as individ & I do 4 all U
I bin dutiful son, but I mor than this: I son Of God
Accept this as B necess 4 mank 2 tak away sin world
Then lok Jn giv invit tak woman care & keep
He sho concern, & replac 4 self & who cud do this?
1 other point= Js say WOMAN, this strang wen usual Moth
This indic Js sho 4th Mary serv G purp & now she
another person 4 whom He die
All this sho 4th luv of Js as luv Son/ Mary/ God
This luv transcend wat U & I cud ever imagine & He
fulfil wat sed 2 discip: GRATER LUV HATH NO MAN THAN
THI PHAT A MAN LAY DOWN HIS LIFE 4 HIS PRENDS.

12:30 - THE WORD OF SALVATION

"Today shall thou be with me in Paradise."

Scripture Reading Luke 23:39-43

Solo "There is a Green Hill Far Away" Gounod
Mrs. Thomas Eichelberger

Meditation The Rev. Msgr. Francis A. Glenn
St. Paul's Roman Catholic Church

Prayer

*Hymn "O Love That Wilt Not Let Me Go" No. 400

12:55 - THE WORD OF REMEMBRANCE

"Woman, behold thy son! Behold thy mother!"

Scripture Reading John 19:25-27

Solo "The Old Rugged Cross" Mark Cornetti

Meditation The Rev. Mr. Ralph C. Link
St. Paul's United Church of Christ

Prayer

*Hymn "Beneath the Cross of Jesus" No. 190

1:20 - THE WORD OF LONELINESS

"My God, My God! Why hast Thou forsaken me?"

Scripture Reading Mark 15:33-34

Solo "Were You There?" -anonymous
Lloyd Link

Meditation The Rev. Mr. David D. Wilson
United Methodist Church

Prayer

*Hymn "In the Cross of Christ I Glory" No. 195

BUTLER COMMUNITY GOOD FRIDAY SERVICE

March 24, 1978

12:00 noon to 3:00 P.M.

SAINT ANDREWS UNITED PRESBYTERIAN CHURCH
201 East Jefferson Street

Sponsored by the Butler Fellowship of Churches

*(Please enter and leave the service only during the
ushering intervals or while the congregation is
singing hymns.)*

ORGAN PRELUDE "O Sacred Head Now Wounded" --settings
by Bach, Brahms, Telemann and Kirnberger
Mrs. A. Paul Morris, Organist

CALL TO WORSHIP The Rev. Mr. Voris G. Brookshire, Jr.
Pastor, Saint Andrews United Presbyterian Church

INVOCATION

*HYMN "Were You There?" No. 201

12:05 - THE WORD OF INTERCESSION

"Father, forgive them for they know not what they do."

Scripture Reading Luke 23:32-38

Solo-Intro. from "The Seven Last Words of Christ"

"Was e'er sorrow like unto my sorrow?" Dubois
Mrs. Vincent Sanzotti

Meditation The Rev. Mr. John H. Kazanjian
Faith United Presbyterian Church

Prayer

*Hymn "Alas! And Did My Saviour Bleed" No. 199

WE ARE GRATEFUL to all those who have made this
service of worship possible:

General Arrangements:

The Rev. Mr. Voris G. Brookshire, Jr.
The Rev. Mr. Dean Reeder
The Rev. Mr. Ralph C. Link

Musical Planning:

Mrs. A. Paul Morris

Organists:

Mrs. A. Paul Morris
David Daugherty
Mrs. Victor Phillips

Ushers:

Members of the Mora Club
Samuel Castilyn
Joseph Desmond
William Waltman
Harold Minehart
William Nulph
Morgan Blair

The service is being broadcast over WBUT for the
benefit of shut-ins and others who cannot attend.

Offering plates have been placed in the rear of
the church. You may present your offering as you
leave. After all expenses have been cared for,
the balance of the offering will be given to the
Butler Meals on Wheels Program.

Good Friday: Third Word
Woman, behold thy son! Behold thy mother!"

John 19: 15-27

The time was now around noon. The midday sun was strangely hidden and an ominous darkness had descended upon the earth. It was like midnight at noon. The three criminals were now in various stages of pain and discomfort. Three women and one lone disciples stood a silent vigil near the cross ~~of the central figure~~ in the middle of the three. One of the women, Mary, the earthly mother of this man must have had many thoughts running through Her mind as she agonized over the execution of this her son. Her mind must have gone back to the time when she had presented her son to the Lord in the Temple and had met the aged Simeon there. She could recall how he had held the baby in his arms and blessed Him before the Lord and then added his blessing of the parents as well. The words may have seemed strange at the time, but now she could perhaps hear them ringing in her ears, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; yea a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed." Here she stood, and the sword was indeed piercing her very soul as she stood mutely in front of her tortured son awaiting His death.

Jesus, unable to move anything except His head must have peered ~~at those around~~ ~~ing around~~ through swollen and bloodshot eyes at those around Him looking for the face of a familiar person or friend. The sweat from His head mingled with the blood caused by the crown of thorns encircling His brow burned His eyes making it difficult to see anything. As His mother leaned on the disciple John, the Centurion keeping watch at the site of the execution would have noticed that these people could cause no harm and perhaps beckoned them to come closer.

At this point Jesus may have been able to focus His gaze upon them and recognize who they were. It was then with some difficulty He spoke to them through lips parched from dryness, and swollen because of the beating He had taken about the face. The words He shared were brief and to the point. Each breath

was breathed with much pain and labor. Speaking would have been a difficult task. So of necessity His words were brief. He simply said, "Woman, behold your son! Behold, your mother!" The full impact of these words cannot be known. But we can conjecture and probably rightly that He was giving His mother into the care and keeping of His most trusted disciple John.

Jesus being the dutiful Son which He had taken care of His mother for many years. It is believed that He was the sole support of the family following the early death of His earthly Father Joseph. Since He had cared for His mother and supplied the livelihood for the family, it is ~~believed~~ only natural to assume that He had a concern for the well being of His mother following this ordeal through which He had to suffer. His words were almost like an introduction to each other. "Mother, I would like you to meet John. John, I would like you to meet your mother Mary. The thought that this was His final concern for the comfort and consolation for these two people whom He dearly loved is probably what was taking place.

But there is one meaning I would submit to you that is also probable. As Jesus hung there going through the agony of this torture, He may have looked through His tortured eyes and saw there His mother Mary, and His beloved friend John. He saw on the faces of each the worried concern revealed there. At this point He speaks to His mother and tells her with all of the feeling He can muster at this point, "Woman, behold your Son! Look at me. I am your Son, but not by normal flesh and blood, but as the Son of God. I am dying for you. This suffering you see me going through is for you and all mankind. This degradation and humiliation is the necessary step to save you from your sins. I hang here divested of my clothing, my dignity, my pride as an individual, and I am doing all of this for you. You have known me as a dutiful Son, as an earthly son, but I am more than this. I am the Son of God and when you look at me, you are holding the Son of God and not the son of flesh and blood. Accept all of this as being necessary for all mankind and that it is to take away the sins of this world.

And then He looks at John and gives the invitation to take this woman into his care as he would his own mother. He is showing that since Mary is losing what she believes to be her son, a replacement must be found to care for her. Who else could take care of this except the most dutiful and trusted follower Jesus has had?

One other point needs to be made here and that is the strange way in which Mary is addressed. Jesus calls her "Woman." We ordinarily think of a son calling his maternal parent, "Mother." When we want to impart something to our mothers we call them "Mother," but not "woman." This again would indicate that Jesus is showing forth that Mary served God's purpose in dutifully serving as His earthly mother, but is now another person for whom He is giving His life. This does not mean that He is shutting her out of His life, or forgetting her. But since He is showing a concern for her He is seeing that her needs will be met now that He will be no longer a part of her earthly life.

In all of this the love of Jesus shines forth as the loving Son. While He grew and matured He was a loving son to Mary. Now that He is fulfilling God's plan for ~~mankind~~ the redemption of mankind He is still fulfilling the role of dutiful Son. But He is showing it first to God, and then to Mary.

This love far transcends anything that you or I could ever picture or imagine. This love was shed for you and me and was the fulfillment of what He had imparted to His disciples during His ministry when He said, "Greater love hath no man than this, that a man lay down His life for His friends."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

GOOD FRIDAY March 24, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Beth Feder and Kelly Shakely - Acolytes

ORDER OF WORSHIP - HOLY COMMUNION - 7:30 P.M.

Prelude: "When on the Cross the Savior Hung" Bach
*Processional Hymn No. 161 "Beneath the cross of Jesus"

*Ascription - Choral Amen

*Invocation

Scripture: Luke 23: 32-38

Evening Prayer and Choral Response

Offering

Offertory "Lamb of God, Our Savior" Bach

Duet: "I Lay My Sins on Jesus" Sung by

Rob and Cyndie Sybert

Sermon: "Seer's Catalog:

Page 15 - Special Remembrances:"

Communion Hymn No. 462 "Jesus, keep me near the cross"

*Communion Service - Page 32

Exhortation - Confession - Absolution

Eucharistic Prayer

Seraphic Hymn

The Institution - Choral Amen

Agnus Dei

The Holy Communion

*Prayer of Thanksgiving - Doxology

*Hymn of Dedication No. 27 Page 15 "The Old Rugged Cross"
(Old Favorites)

*Benediction

*Threefold Amen

The Congregation will leave in silence in observance
of the Crucifixion.

----- *Congregation Standing -----

Those serving Communion tonight are: Harry Fry,
Art Carney, Mary Lou Davis, Steve Vargo and Richard Mangel.
They will also serve as Ushers.

Mr. & Mrs. Harry Davis will greet the Congregation

at the door this evening.

We invite all Christians, regardless of denomination
to partake of the Lord's supper with us. Please fill
out a Communion card so that our Church's records will
be accurate.

If Visitors desire to receive credit at their home
Church, put the name and address of either your Pastor,
or your Church on the back of the card and it will
be forwarded.

One wonders why a day that memorializes torture,
pain and death should be called Good Friday. The answer,
of course, is that the Greatest values of life do not
come out of the fortuitous and the easy, but out of
the hard and the difficult. Christianity is no
sweetly textured faith by which its adherents are
carried to the skies on flowery beds of ease. It is
a rigorous faith, the essence of which is found
through self-denial and sacrifice.

And those who meet its challenges will find that
Good Friday is good indeed, because behind this
inscrutable universe, filled as it is with hardship
and suffering, there is a good God, One who cares,
One who loves everyone of us. The basis of the great
message of Good Friday is this: "God so loved the
world, that he gave his only begotten Son, that
whosoever believeth in him should not perish, but
have everlasting life."

This is perhaps one of the few greatest truths in
the whole world. Despite all of the suffering,
struggle, disappointment and sorrow in life, there
is a God who cares, who understands. He esteems us
so highly that He gives us freedom, and in this freedom
we often hurt ourselves. But then He picks us up and
lovingly supports us in our pain and struggle.

"Seer's Catalog: Page 15 - Special Remembrances"

Texts: Isa 53:12; Lk 23:43; Scrip: Lk 23:33-43

Cum last vs Seer's Catalog chap 53 & we C Js involv
di element

He assoc outcas societ, yet no reduc 2 their level

Now at deth, same punishment but innocent

EXPL 53:12

Intercessors=Criminals in Hebrew

Js sed this in Lk 22:37 READ

this no conincidenc & fulfil Isa 53

Look Scrip this PM we C thez men deserv deth,
but not Js

We C He in center, which signif wen realiz He surround
by sinners on Calvary, & surround by sinners of world

1 criminal no abuse lik other,

He C Js as special & mayB King lik sign say

He ask 4 Special Remem & Js anser=2day, not tomorro

This very day

This shud B harwarm 4 all Blievrs, at deth go 2 G

Ironie that Js was B asked 2 do that which He ask
followrs 2 do=Remember

at Last Sup He ask Special Remembrance bred, wine

& by same token criminal no want 4gotten

(Illus old woman & remeber only "HIM")

If we remem nothing else, mus remem Him

This sum total wat Lent about & shud B 4 ea us

We at close of Lent agin,

Remembrance of Him at His table 4 we partak bred,

wine & hav 4giveness sins & renewal of livs.

C, let us share this meal 2gether.

"Seer's Catalog: Page 15 - Special Remembrances"

Texts: Isaiah 53:12; Luke 23:43

Scripture: Luke 23:32-43

We have now come to the last verse of this 53rd chapter of the Seer's Catalog," and here we see that Jesus is involved in a special way with those who are an element very different from Him. All of His life He associated with sinners and people who were the outcasts of society. But in all of His dealings they were unable to reduce Him to their level. Yet, at His death He is in the very midst of those who not only were special sinners, but had to be punished for their sins amid society. This is what Isaiah is saying with the words, "And He was numbered with the transgressors." This word is better interpreted as, "criminals" because this is what it was in Hebrew. Isaiah continues, "And He bare the sin of many," thus signifying that He was taking the sins of all mankind upon Himself at this point.

"And He made intercession for the transgressors," again, this is in the strong sense of "Criminals" putting all mankind in this light before God. Jesus pleaded our case before God by the sacrifice of Himself on the cross.

Jesus Himself told that this was ~~xx~~ to be a part of His life in the 22nd chapter of Luke, the 37th verse. Now wouldn't this be too much of a coincidence to not show that Jesus was the one spoken of in Isaiah 53? This should settle and prove it for us. In fact, we should be much easier to convince that the two men who were executed with Jesus.

When we look at this portion which we read as Scripture for this evening we see that even though the two men on either side of Him deserved death for what they had done, one of them began to see Him for what He really was. He found fault with his friends actions towards Jesus and so he requested that Jesus would remember him in His kingdom. He must have felt that there would be a future kingdom established and Jesus was the king they were speaking about. And it is then that Jesus shares with him the words of "Special Remembrances." He says, "Today you shall be with me in paradise." Not some time in the future, or some remote and removed day from today. But this very day. Here is the

heartwarming joy that should belong to every believer. That at the point of death, we enter into God's kingdom.

It is also ironic that Jesus was being asked to do something that He Himself had requested of His followers. And that was, to be remembered. Jesus had shared the last meal with them and had requested that when they partook of bread and wine together they were to do so in "Remembrance of Him." This was a "Special Remembrance" set apart and aside by Jesus in order that we can continue to have communion and fellowship with Him. By the same token the dying thief wanted to be remembered and not forgotten either.

(Illustration of elderly lady and "Remembering Him.")

If we remember nothing else in this world, we need to remember Him. This is the sum total of what Lent should be for each of us. And it should be the remembrance of Him which brings us around His table to partake again of the bread and the wine ~~xxxxx~~ through which we have the forgiveness of our sins, and the renewal of our lives.

COMMUNITY GOOD FRIDAY SERVICE

Sponsored by
Duncannon Council of Churches
March 31, 1972 12:00-3:00 P.M.

THEME: "THE SEVEN LAST WORDS"

ORGAN PRELUDE

Miss Dorothy Hamilton

*THE INVOCATION: Pastor Bruce Gearhart, Duncannon
United Methodist Parish

*BIBLE CONSIDERATION: No. 564 "Despised and Rejected of
Men"

*HYMN No. 111 "There is a Green Hill Far Away"

I THE WORD OF FORGIVENESS

The Lesson: Luke 23:32-38

The Meditation: Pastor Lloyd Holt, Christ Lutheran
The Prayer

*The Hymn: No. 109 "O Sacred Head"

II THE WORD OF PARDON

The Lesson: Luke 23:39-43

The Meditation: Pastor John Dabback, Duncannon
Presbyterian

The Prayer

*The Hymn: No. 183 "There Is a Fountain"

III THE WORD OF CONCERN

The Lesson: John 19:23-27

The Meditation: Pastor Ralph Link, Duncannon United
Church of Christ

The Prayer

Anthem: by Spungold

*The Hymn: No. 110 "Beneath the Cross of Jesus"

IV THE WORD OF LONELINESS

The Lesson: Mark 15: 29-34

The Meditation: Pastor Simon Lehman, Roseglen
Brethren in Christ

The Prayer

Anthem: by Spungold

*The Hymn: No. 245 "In the Hour of Trial"

V THE WORD OF SUFFERING

The Lesson: John 19:28-29

The Meditation: Pastor Chester Margolf, Duncan-
non Church of God

The Prayer

*The Hymn: 289 "Alas, and Did My Savior Bleed"
(vs. 1, 3, 5)

VI THE WORD OF VICTORY

The Lesson: John 19:30

The Meditation: Pastor Paul Parrish, Duncannon
Assembly of God

The Prayer

*The Hymn: No. 116 "In the Cross of Christ I
Glory"

VII THE WORD OF COMMITMENT

The Lesson: Luke 23:44-49

The Meditation: Pastor Bruce Gearhart, Duncannon
United Methodist Parish

The Prayer

The Lord's Prayer (in unison)

*The Hymn: No. 119 "When I Survey the Wondrous
Cross"

*The Benediction and Silent Prayer

ORGAN POSTLUDE

*Congregation please stand

You are invited to remain for as many segments as
your time permits. Please feel free to leave during
the singing of a hymn, or at its end. Offering plates
have been placed near the doors; your gifts will
support the work of the Duncannon Council of Churches.

Good Friday 1972
The Third Word

John

Scripture: "John 19:23-27 "When the soldiers had crucified Jesus they took his garments and made four parts, one for each soldier; also his tunic. But the tunic was without seam, woven from top to bottom; ~~XXXXXX~~ So they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the scripture,

"They parted my garments among them,
and for my clothing they cast lots."

So the soldiers did this. But standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home."

Here we see the drama unfolding before us and we see the very nearest and most loved patiently standing by in agonized silence. It is a good possibility that upon the arrest of Jesus, someone went and told his mother of the event. She in turn, probably made it a point to either be informed of the current happenings, or to be present ~~at the~~ in the courtyard at the trial of her son. In either event she is seen here at the cross, keeping her vigil while her son is executed. It certainly must not have been a very pretty sight for a mother to behold.

As she stood there her thoughts perhaps returned to that time in the Temple when they had taken their young son ^{there} ~~to the Temple~~ to present him to the Lord. They had met the aged Simeon and he had held the child and blessed him before the Lord. Then he had blessed the parents and the words at the time meant nothing, until now. But now she could hear them ringing in her ears, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts of many hearts may be revealed."

And here she stood and indeed that sword was piercing her very soul as she stood mutely in front of her son awaiting his death.

We do not know all of the details of what transpired, but one thing must have been certain and that is the fact that a Centurion was stationed in front of those being executed and it was his duty to see that the execution was properly administered, and ^{also} to see that no one in the crowd interfered in any way. He probably saw the friends of Jesus standing at a respectful distance and he may have beckoned them to come closer, for he sensed that they were not there to cause trouble, but to stand by and offer their beloved ~~words support~~ the only thing that they could give and that was their love.

Jesus, in his tortured state of body and mind, probably had difficulty in seeing all that was taking place around him. His eyes were probably swollen not only from lack of sleep, but from the torture of hanging in the bright sunlight, and from the salt that crept into his eyes from the sweat running down his face, as well as the blood that flowed from the wounds on his head.

As his mother and John along with the other women, moved in closer, he was able to distinguish them as he ~~at~~ peered down intently at the scene beneath him. Through his swollen bloodshot eyes, he was able to make out his mother, and John his beloved follower. Unable to move anything else except his head, he must have nodded toward them. When they saw this they may have moved that much closer to try to comfort him and to hear if he had something to tell them.

But strangely enough, he imparts to them what appears to be words for their comfort. "Woman, behold your son! Behold, your mother!" The full impact of these words as well as all the words of Christ from the cross cannot be known. The reason for this is that ~~their~~ the theology of all of this is not explained in detail. We only have a record of what was said, and this is in very brief form.

In the first chapter of John we read this theology in ver much detail. "In the beginning was the word, and the word was with od."

and so on. In other words we know who the Word is from this. But in this the third word from the cross there is no detail and so we can only surmise the real meaning. It has been pointed out by many that what Jesus was doing, was giving his mother into the care and keeping of John and making John the adopted son of Mary. Almost like an introduction, ~~John~~ Mother, I would like you to meet ~~John, I would like you to meet~~ your son John, John, I would like you to meet your mother Mary.

Now this may be the real meaning of this and it is most probable. But I submit to you that there may also have been another meaning. The point I raise is one that explains some of the Theology involved here.

~~XXXXXXXXXXXX~~ As Jesus hung there going through the agony of this torture, he looks toward the foot of his cross and there he sees his mother and his favorite disciple. He looks down into the worried, concerned face of his mother and he tells ~~her~~ her with all of the feeling that he could muster at this point, "Woman, behold, your son!" Look at me. I am your son, but not by flesh and blood, but as the Son of God. I am dying for you. This suffering you see me going through is for you and all mankind. This degradation and humiliation is the necessary step to save you from your sins. I hang here divested of my clothing, my dignity, my pride as an individual, ~~for you~~ all of this for you.

You have known me as a dutiful son, as an earthly son. But, I am more than this. I am the Son of God and when you look at me, you are beholding the Son of God and not the Son of flesh and blood.

And then as he looks to John he gives him the invitation to take this woman into his care as a mother. He lets it be known that since she is losing what she has thought to be her son all along, a replacement must be found to look after her and to care for her. Who else then but the best and most dutiful follower ~~of~~ he has known.

One other point needs to be made and that is in the Greek

Jesus does not call Mary mother. He calls her, "Woman." By calling her this I believe that he is involved in the theology of the event, and he is trying to impart it to her.

In the instance of we who are strictly human, we generally refer to our mother, as mother. How many grown children with something to impart to their mother, address her as, "Woman?" We generally say, "Mother, there is something I want to tell you."

But whichever the case and whatever the real meaning, we are confronted with the familiar figures in the life of Jesus. And even in his final hours of life, he is concerned for them. The real point of the entire crucifixion ^{and for this third word} is that he showed this concern ~~and~~ for all of mankind, for all of us. "Greater love hath no man than this, that a man lay down his life for his friends."

WHY SEEK YE THE LIVING AMONG THE DEAD?
HE IS NOT HERE, HE IS RISEN.
HE IS RISEN INDEED!

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

EASTER March 26, 1978

The Rev. Ralph C. Link, Pastor
Mr. Paul Harbison, Liturgist
Mrs. Kay Morris, Organist and Choir Director
Mrs. Cyndie Sybert, Youth Choir Director
Beth Feder and Jeff Knauer - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

- Prelude "Fanfare: G. Young
*Processional Hymn 167 "Christ the Lord is Risen Today"
*The Ascription - Choral Amen
*Coral Call to Worship - "Christ the Lord is Risen" Fetler
*The Call to Worship

Minister: This is God's morning. There is no
force that can conquer Him, no power
that can hold Him.

People: He is risen from the dead; He has
passed out of death into life.

Minister: Therefore, we proclaim the Easter news,
the Good News of the Resurrection. We
proclaim the Good News that we too can
pass out of death into life.

People: We declare that our faith has to do with
life. We declare that Easter is the
dawn of a new day through Christ. We
affirm that we are a people concerned
with the real and daily world that is,
and the life that shall be.

All: Glory be to God and Amen.

*Gloria Patri

The Easter Scripture Luke 24: 1-12
Hymn No. 32 Page 18 "He Lives" (Old Favorites)

*The Easter Prayer (In Unison) O God, grant to us the
joy of sharing in the life and death and resurrection of
our Lord Jesus Christ. Grant that through Him we may
become a new creation in which the old things have passed
away, and in which everything has become new. So grant
that even here and now we may die to sin and be reborn to
righteousness. May we live and be so one with our risen
Lord that, when life ends for us in this world, we may
know that death is but the gateway to eternal life.

Deliver us from the fear of death; and make us to
know that death is not the end of life, but the
beginning; not the twilight, but the dawn; not the
midnight, but the breaking day. Grant us the complete
assurance that beyond death there is a life where we
shall live forever with our Lord. Give to each of us
the confident Easter assurance that life is stronger
than death; through Jesus Christ our Lord. Amen

*Praise

Pastor: Praise ye the Lord!

People: The Lord's name be praise.

*Doxology *Wm's Wm. IN PSW - ANNOUNCEMENTS.*

The Offering

The Offertory: "Easter Glory" Wetzler - Youth Choir

The Chancel Choir Anthem: "With a Voice of Singing"

Martin Shaw Sung by the Chancel Choir

The Sermon: "Seer's Catalog:

Page 16 - Perpetual Gifts"

The Sermon Prayer and Lord's Prayer

*The Hymn of Triumph No. 165 "The Day of Resurrection:"

*The Benediction

*Choral Response "Christ We Do All Adore Thee: Dubois

*The Postlude: "He is Risen" Morris

----- *Congregation Standing -----

Serving as Ushers today are *Richard Mangel, Don

Kingsley, Art Carney and Gary Penar.

Nursery will be provided today by

Deacon and Mrs. William Thompson will greet the
Congregation at the door this morning.

Rev. & Mrs. Grandville Cooper will be celebrating their
60th wedding Ann. on April 3. There will be OPEN HOUSE
at the Terrace Apts. on Cliff St. on Sunday April 2
from 2 to 5 for them. They request no gifts please.

Our Sincere Sympathy to Mr. Walter Hollefreund, Family
and Friends in the passing of Helen this week.

Our Sincere Sympathy to Mrs. Edward King in the passing
of her Husband this week.

Hospitalized: Bessie Hampton, Sherry McClimans, *both home*
Lewis Kradel.

Bob Dellen and Harry Fry will be visiting the Hospital
this week.

We hope you have a Happy Easter

"Seer's Catalog: Page 10- Perpetual Gifts

Text: Ek 24:5c; Scripture: Luke 24:1-12

Sti' dark outsid & sefer figurs slip from warm homes
& h. silently into early morn cold & darknes. Ther
secret errand tak them 2 gardn tomb.

No thot giv 2 grimmes of task; walk silent & ea env-
op own partic sadnes; intent only on perfor self-
appoint job & no quest how get in2 tomb
Insted, only think delay job ancint ded frend

Idea=cum earl, do job, get out, disappear,
no suspicion, no disturbance & peace 4 frend

Jus as arriv, 1st lite dawn, eathquak, stone rol away.
Timid enter, confon 2men whit, recog as hvnly B's,

bow B4 & men ask, Vs 5c-7

Mus lef tomg in shock, want 2 Bliev & yet no comprehen
They kno tomb empt but how explain 2 others?

So impetuous Peter go & C 4 self
Can U imag feels U & I hav this pt?

Birth mirac, B hearld hvnly mess, deth accomp darknes
thunder, light, quake

Now this quake & stone roll away, & empty tomb

All this caus 2 kno He no ordinary person

Now full cycle=1st Xmas=G w/us Emmanuel

Celebrat Lent=agony prep 4 sacrifice

" " G Fri & day kil/Lam G slain 4 mankind

Now celebrate East & tamg empty, Js Xp liv reigns
in world

All thez G miracs Bcuz ea hav signif & mean 4 U & me
(Illustration woman ded husband, hev, sorry, glad, surp)

This shud B no surprise 2 any1 if pers Bliev & kno
Xp as 1 did 4 him, need 2 kno joy at deth w/Lord

ath-enemy, am dred; curs 4 sin; end man exist; ~~xxxx~~
parate from G

(Illus Wellington, defeat enemy, fog etc)

This how man kep from G lik fog; & fog sep G Fri; ~~Xmas~~
Js die, lik mortal man, jus dreams

But then East & lik fog lify & altho Js die, now
aliv & grav overcum & here hope 4 mank

But wat ful implic of this? Read 5c-wat this mean?

(Illus litle boy pict crucifix & no stay ded)

This shud B joy we hav 2day, He no stay ded He aliv

Thru ris from ded, deth o'rcum & etern lif posib 4U

Need no longer dred icy fear deth,

Js Xp is aliv & as He sed=BCUZ I LIV U SHAL LIV ALSO

I AM RESUREC & THE LIF, HE THAT BLIEVTH IN ME THO HE

WER DED, YET SHAL HE LIV, & WHOSEVR LIVETH & BLIEVTH

IN 3 SHAL NEVR DIE

Thes wat mak 2day so spec 4 thru it hav PERPET Gift

etern lif: this day replac SAB & day Of SON/Js s G

Shud mak ever Sun spec 4 us & we find plac Hous Lord

EASTER SUNRISE - COMMUNITY BIBLE CHURCH - SAGAMORE, PA. 4/7/96

SCRIPTURE: LUKE 24:1-12; LUKE 23:55-56

BACKGROUND: WOMEN - 55-56

DARK LV HOME CUM GRAV

PLA ERLY ARIVL, PERFORM TASK, GO BAK HOME

TEL ERTQUAK STON ROLL WAY

EXPLAIN SCRIP - VSS 2-12

WAT WUD OUR FEELINGS B?????

JS BERTH=MIRAC, HERALD MESSENGRS

DETH=DRKNES, THUNDR, LITNING, ERTQUAK

SUNDAY MORN=ERTQUAK, STON ROLLWAY

WUD SUSPECT NO ORDINARY PERSN

XMAS=G W/US, EMANUEL

EASTR=EMPTY TOMB - DETH 4US-4GIVNES - RESUR-ETRNTY W/HIM

THEZ GIFTS, SHUD MAK EVR DAY EASTER

(ILUS WOMAN, HUSB IN HVN, SORRY, GLAD, SURPRISED)

THIS DETH 4BLIEVR - 4GIVN, ETRNTY

UNBLIEVR=DETH CURSE, END EXISTENC, SEPRAT FR/GOD

(ILUS WELLINGTON DEFEAT ENEMY & FOG)

QUD FRIDAY=MAN SEPRAT FR/GOD, NO HOPE - LIK FOG

EASTER=MAN HAV RELATSHIP W/GOD 4ALL ETRNTY

WAT IMPLICATINS OF THIS ??????

VS 5C-WAT DUZ THIS MEAN?

(EUS BOY PICTUR IN WINDOW, OLD MAN, & JS NO-STAY DED)

SHUDB JOY THIS DAY BCUZ JS IS ALIV

HE SED=BCUZ I LIV U SHAL LIV ALSO

I TH/RESUR & TH/LIF: HE THAT BLIEVTH IN ME, THO HE WER DED

SHAL HE LIV & WHOSEVR LIVTH & BLIEVTH IN ME SHAL NEVR DY

THIS WAT MAK 2DAY SO SPECIL

2DAY - SUNDAY REPLACE OLD SABATH THIS IS DAY OF THE S-O-N

JS XP TH/SON OF GOD & TH/SON OF LIFE

EVRY SUNDAY SHUD FIND US IN WORSHIP PRAISING TH/RISEN & ALIVE

LORD

VERSE 5C=WHY INDEED????

HE IS NOT HERE, HE IS RISEN & IS ALVIE FOR EVERMORE!!

PRaise GOD FOR THIS UNSPEAKABLE GIFT!

Why seek ye liv among Ded? Why indeed
He not here, He risen & aliv 4evermor
Praise G 4 His unspeakabl gift

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - APRIL 7, 1996
SUNRISE SERVICE

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

BREAKFAST AFTER CHURCH - INVITED TO STAY

EASTER WORSHIP 11:00 - YOUNGER CHILDREN IN SERVICE

9:30

CHILDREN'S PORTION OF WORSHIP

*HYMN

PRAYER/OFFERING

EASTER PRAYER

*HYMN

~~XXXXXXXXXXXXXXXXXXXX~~

SCRIPTURE: RESPONSIVE READING #290 - NEW HYMNALS

SERMON: "SEER'S CATALOG: PERPETUAL GIFTS"

ST. PAUL'S, BUTLER - 3/26/78

*HYMN

*BENEDICTION

*POSTLUDE

"Seer's Catalog: Page 16 - Perpetual Gifts"

Text: Luke 24:5c

Scripture: Luke 24:1-12

~~Just before day light several women left their homes and started out on a grim task because of religious observance they were unable to perform~~

It is still dark outside and several shadowy figures slip away from the warm confines of their homes and head silently into the ~~night~~ early morning darkness. Their secret errand will take them to a garden tomb. No thought has been given to the grimness of their task. They walk silently each enveloped in their own particular sadness. Intent only on the performance of their self-appointed job they never questioned the impossibility of entering the sealed tomb. Instead, they had only made preparations to perform this function which was delayed because of the religious holiday just passed.

Their plan was to arrive just at the first light of dawn, perform their grisly task of completing the anointing of His body and to disappear back to their homes. In this manner they would arouse no suspicion, ^{nor} ~~or~~ cause a disturbance, and their friends' grave would not be disturbed and He could rest in peace.

But just as they arrive at the garden, the first light of dawn appears and there is a sudden shaking of the earth and the stone rolls away from the entrance.

They timidly enter the tomb and are confronted by two ~~angels~~ men in white garments. They immediately recognize them as being heavenly messengers and as they bow before them ~~when~~ they are spoken to by the men and asked, "Why seek ye the living among the dead?", (read vs 6 & 7 also). At this revelation they must have ~~been~~ left the tomb in a state of shock, wanting to believe, and yet not quite comprehending what all had taken place. They knew for a certainty that the tomb was empty, but how would they explain this to the others? So they returned and told the others what had taken place. And impetuous Peter as always, went to the tomb to see for himself.

Can you imagine the feelings you or I may have had at that point? The birth of this friend of theirs had come about in a miraculous way, being heralded by visits from heavenly messengers. The death of Him had been accompanied by an abnormal darkness, thundering, lightning, and earthquake. And now this earth-

quake and the stone rolled away and the empty tomb. All of these things would certainly have caused them to know that He was no ordinary person.

We have now come full cycle in His life and ministry. We celebrate at Christmas His coming into the world as God in the flesh. Emmanuel, God with us.

We celebrate Lent as the period during which He went through the agonies of preparing for His sacrifice. We celebrate Good Friday as the day on which He was killed and became the "Lamb Of God" slain for the sins of all mankind. Now we celebrate Easter as the day in which the tomb is empty and Jesus Christ lives and reigns in the world.

All of these things are God's miracles because each in turn have a significance and meaning for me and you. But the significance of the empty tomb is so often played down and overlooked. It is through the empty tomb that we come to realize that Jesus Christ supplies ~~xxxxxx~~ every believer with, "Perpetual Gifts." Those "Perpetual Gifts" should give to us a joy and gladness of heart to make every Easter.

(Illustration of man, woman, her dead husband in heaven, sorry, glad, surprised)
This should come as no surprise to anyone. If a person is a believer and knows Christ as the one who did all of this for him, then he needs to know the joy that at death he goes to be with the Lord.

Death was the enemy that man had a fear and dread of. Death was the curse for sin. ~~In order for God to redeem mankind He had to overcome that enemy to permit man to live eternally with Him. So His plan for mankind became the coming of God into the world in the form of a man, which was Jesus Christ. Jesus lived and ministered among men. He suffered and died just as all men must do. But Death ended man's existence and because ~~xxxxxxx~~ sin brought about death, it meant that man was to be eternally separated from God.~~

(Illustration Wellington defeating enemy, signal to Winchester Cathedral & fog).

This is how man was kept apart from God like a fog separating man and God.

also
This is ~~xxxxxxlike~~ what it was like following the death of Jesus on Friday. All He had said and stood for was now at an end. ~~xx~~ He died like any mortal man and any dreams to the contrary were just that, dreams. It was like a fog had

settled on the earth and God was obscured again. But then came Sunday morning, the first day of the week. Suddenly it is discovered that the tomb is empty and it is again like the fog has lifted. It meant that although Jesus died, He was now alive and the grave was overcome. Here was the new hope for mankind. But now that death no longer held the same power over mankind, just what was the full implication of all of this? What was it the angel said? "Why seek ye the living among the dead? What did this mean?"

(Illustration of little boy, picture of crucifixion in window, man asking what it meant and little boy telling and then adding, "But He didn't stay dead").

This is the joy that should be ours today. He didn't stay dead. That though His arising from the dead, death is overcome, and by His being alive eternal life is to be had beyond this life. We need no longer be held in the dread icy fear of death. Jesus Christ is alive, and as He said, "Because I live you shall live also." "I am the resurrection and the life, ~~whosoever liveth and believeth in me~~ he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

This is what makes today so special for through it we have His "Perpetual Gift" eternal life. This is the day which replaces the old Sabbath and so for us this is the day of the Son. ^{S-O-N.} Jesus Christ the Son of God, and the Son of life. This should make every Sunday something special for us and we each ~~one~~ find our rightful place in His House, singing His praises and worshiping the risen and alive Lord.

"Why seek ye the living among the dead?" Why indeed! He is not here, He is risen and is alive forevermore. Praise God for His unspeakable gift.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday in Eastertide April 2, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Sharon Pfabe and David Knauer - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "Trumpet Tune" Purall
*Processional Hymn No. 272 "Love divine, all loves excelling"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "Our heavenly Father, who by Thy love hast made us, and through Thy love hast kept us, and in Thy love wouldst make us perfect, we humbly confess that we have not loved Thee with all our heart and soul, and mind, and strength, and that we have not loved one another as Christ hath loved us. Thy love is in us, but our selfishness hath hindered Thee. Forgive what we have been; help us to amend what we are; and in Thy Spirit direct what we shall be; that Thy image may come into full glory in us and in all men, through Jesus Christ our Lord. Amen."
*Kyrle (Choir, Congregation and Pastor
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: 1 Corinthians 1:18-31
Hymn No. 174 "Alleluia! Alleluia!"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "Adagio" Bach
*Anthem: "God So Loved the World" Stainer
*Sermon: "O - O = 4"

Prayer and Lord's Prayer
Hymn No. 368 "O holy war those servants wage"
Benediction and ~~Threefold~~ Amen.
Postlude: "Prelude and Fugue in D minor" Bach
----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Donald Gray in memory of "Loved Ones"
Serving as Ushers today are *Allen Botacchi, Dan Bosko, Robert Knauer and Charles Penar.
Elder and Mrs. Harry Fry will greet the Congregation at the door this morning.
Nursery will be provided today by - Mrs. Betty Carney, Lori Zavacky and Robin Knauer. ~~HOME~~
Hospitalized: Mr. Lewis Krader, Mr. Wilmer Pfabe.
Art Carney and Rod Rensel will be visiting the Hospital this week.
Monday - 7:30 - Women's Mary Prugh Circle Meeting.
Wed. - 7:30 - Council Meeting
The Newsletter will be published on Thursday - please have all material in by Wednesday.
Next Sunday - Baptism of Infant
Next Sunday - 3:00 - There will be a meeting here at St. Paul's for all of those who have volunteered to hand out letters after the worship services of the churches of the Lake Erie Association on April 16.
This afternoon from 2-5 - Open House Reception for Rev. and Mrs. Grandville Cooper who are celebrating their 60 Wedding Anniversary. This will be in the Social rooms of the Terrace Apts. They request no gifts please.
On Palm Sunday the attendance was 248; Preparatory Service - 95; Maundy Thursday 227; Good Friday - 124; Easter Sunday - 278.

God of mercy: forgive and correct the wrong we have done this day. We have turned from the way your Son Jesus Christ set forth, and we have not cared for our neighbors. We have permitted pride to blind and anger to burn, and we have failed to live the new life you have given to us. We come to you today with little to offer except ourselves, and our sins, begging mercy in the name of Jesus Christ. Amen.

"0 - 0 = 4"
 Text: 1 Cor 1:30; Scrip: 1 Cor. 1:18-31
 Nat'l laws absolut=gravity & no chang
 po song nuthin - nothin lvs nothin & mathemat absol
 Serm titl & my math=Shirl no trus chekbook/nev did
 G set 4th standard & I sho this as red Scrip AM
 Eq tion=vss 27-28=not means zero,nought=zero = 0
 But G bring our =4
 Lk Judges 3:31;expl oxgoad;4:21;7:20;9:53;15:15
 this wud = 7 but I say G made it 4-vs 30
 Wisdom=vss 18-22=(Illus man, doctor & smarter)
 Wisdom is 2 seek knowl & sumtim o'erlook simpl thing
 Jew no Bbiev Js Mess;deth prove this,seek sign
 45 AD man & Jordan part;54 Man cum Egypt Mt Olive &
 Jerusalem walls 2 fall down
 Greeks spen hours debate trifle=Dark Age & angel/pins
 Bib scolars & brilliat dissect whol Bib & educat fool
 So brilliant they dumb
 P point out vss 23-24=Js Wisdom G reveal 2 man
 (Illus We Would See Jesus & preacher)
 Social probs grave concern but only overcum by thoz
 hav Xp center of livs
 Social programs gud but tak luv Xp in individ 2
 reach out & alleviat probs of lif
 RIGHTEOUSNESS=only thru Xp
 Can no cum thru service Bcuz we only made bight thru
 salv giv by Xp on cross & this P say vs 18
 (illus A.T.Scotland relative & cross)
 By it & thru it attain rightness & only this way,
 then serv Bcuz we luv Lord.
 SANCTIFIC & REDEEMP=us go 2gether
 Sanctif=2B set apart,made holy
 I seem=bot with price
 G bring 4th 0 - 0 = 4=Wisdom,Right,Sanctif,redemp
 This compl joy shud hav ea ever day yr & not jus
 special times
 Watch flies,worms,insects etc cum 4th Bcuz spring
 Think Ch lik this Bcuz sum peop seem crawl out
 woodwork special time & then crawl bak until next
 Wat shame thez peop no know or that all do not know
 joy,luv,Js can impart 2 hart & lif
 (Illus Gen of Cyrus & wife condemn 2 die)
 This how we shud feel ea day livs
 Ea day is Easter over again & Js livs & is aliv 4us

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - SEPTEMBER 14, 1997

PRELUDE
 GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

NEXT SAT. NEED CH/SITTERS - CLEAN/WRTH
 WHILE DINN OFF & PAWTER
 PIES & PANES GET AFTER CHURCH
 THANKS ANY & ALL SMAG. DINNER.

*HYMN
 PRAYER/OFFERING
 *DOXOLOGY
 PASTORAL PRAYER
 HYMN
 SCRIPTURE: 1 Corinthians 1:18-31
 SERMON: "0 - 0 = 4"
 ST. PAUL'S, BUTLER 4/2/78

*HYMN
 *BENEDICTION
 *PRELUDE

JOE - YOUNG MAN
 JIMMY FAMILY
 MARY - TRAVEL
 UNEMPLOYED - PRE

SCRIP: 1 COR 1:18-31; SERM: " 0 - 0 = 4 "

NATURL LAWS R ABSOLUT= LAW OF GRAVITY (THIS 4OUR OWN GUD)

FEW YRS AGO SONG= NUTHIN FR/NUTHIN LEAVES NUTHIN

THIS TRU,BUT I WUD LIK SHO FORMULA G SET 4TH DEFYS ABSOLUTS
VSS 27-28= WH/MEANS - 0 - 0 = 0

I WTL SHO THRU THIS SCRIP G MAKES IT 0 - 0 = 4 - VS-30

ILUS wat p pt out here is fnd in o.t. 0-0=7

THIS ILUS FND BUK OF JUDGES CHAP 3 & POLO CHAPS

(ILUS MAN GO DOCTOR & FINLY QUESTIN BOUT PILLS=SMARTER)

WISDOM IS MERLY TH/SEEKING AFTR OF MOR KNOWLEDG - 2B SMARTR

BUT MAN IN QUEST 2BCUM WISE VERY OFTN OVRLUKS SIMPL THINGS BCUZ
BLIEF SEEMS 2B ONLY THRU PROFOUND/DEEP REVLATINS CAN ACQUIR KNOW
(ILUS BUSNES JARBON AS SENT TO GENERAL FOODS)

VSS 23-24=WISDOM FR/GOD & NO ACCTPT BY MOST PEOPLE

VS 25=CRUCIFIXION SEEM FOOLISHNES OF GOD

GOD FOOLISH 2DY THAT NOT GOD AT ALL

JS WAS SEEN AS WEAKNES,WEAK PERSON LET SELF B KILLD = HE NOT G

TH/JEWS WUDNT BLIEV JS WAS GOD,& WASNT TH/PROMISD MESIAH

(ILUSTRATINS OF THOS PROCLAIM 2B TH/MESIAH IN HISTRY)

JEWS SOT SPECTACULAR CUM OF MESIAH & OVRGUM ENMYS

GREEKS SPENT ENDLES HRS DEBAT MINUTE PT OF SUM TRIFL

(EXAMPL DARK AGES CH NEED DIRECTIN/GUIDANC BISHOPS/PRIESTS SAT
ARGUING HOW MANY ANGELS CUD DANCE ON HED OF A PIN)

WE HAV THIS 2DAY IN & OUT OF CHURCH

SO CALLD BIB SCHOLARS R SO BRILIANT BUT THEY HAV DISECTD
TH/BIBL SO IT HAS NO MEANING/PURPOS 4THEM OR THER FOLLOWRS
THEY R SO BRILIANT, THEY R DUMB

P PTS OUT 2PEO IN CH AT COR. VSS 23-24=(READ THEZ)

IF WE WUD CARE TO KNO MEAN OF LIF,NEED KNO THIS VS 23, & IT
STIL TRU 2DAY AS THEN

IS TH/POWER & WISDOM OF GOD

(1-S PREACHR PREACH OTHR THINGS & NOTE "WE WUD C JS)

THAT IS TH/PURPOS OF TH/CHURCH, 2PT PEOPL 2WAR TH/SAVIOR

7:20= TRUMPETS, PITCHERS AND LAMPS

ORDINARY THINGS USED TO OVERCOME THE MIDIANITES

NOT GREAT WEAPONS, OR ARAMAMENTS, OR A HUGE ARMY

JUST COMMON ORDINARY PITCHERS IN WHICH WERE THE LAMPS
OR LIGHTS

AND THEN THE TRUMPETS WHICH THEY BLEW WHILE HOLDING THE LA
LAMPS

IT PROBABLY LOOKED TO THE MIDIANITES LIKE A HUGE ARMY & THE
LAMPS AND TRUMPETS MUST HAVE FROZEN THEM IN THEIR TRACKS

(NEXT EXAMPLE FOUND IN 9:53)

JUDGES CHAPTER #3, VERSE 31 - & FOOTNOTE BY SCOFIELD

2/

WIL C THRU THIS BUK 7 VSS ILUS P'S WRITING BOUT GOD TAKING

THINGS THAT APPEAR WORTH SUMTH,& BRING THEM TO NUTHING,
& TAKING THINGS THAT R ORDINARY & RAIS THEM 2THINGS OF WORTH

3:31=OXGOAD, POINTD STIK

3 FT LNG LATER YRS TIPPD W/IRON

PROD OXEN W/IT & LATER USED CLEAN MUD FR/PLOWSHARE

4:21=A COMMON NAIL USED TO OVERCUM TH/ENEMY OF ISRAELITES

(NEXT EXAMPLE FOUND IN 7:20)

XXXX

VS 30=HERE P MAKES TH/EQUATION $0 - 0 = 4$

TH/1st PART THIS IS "WISDOM" & WROTE ABOUT THIS VSS 18-22-READ
VS 30B=TH/SECOND THING P PT OUT IS RITUSNES
(EXPL HOW WE R MADE RITUS THRU JS XP)

WE ONLY MADE RITUS B4 GOD THRU TH/SALV GIVN BY JS ON CROSS
TH WAT P SAY IN VS 18=(READ AGAIN)
(ILUS REV SCOFIELD - (NOT BIBL SCOFIELD) & CROSS)
THIS HOW WORL C IT & NO UNDRSTAN MEANING OF IT
BUT THRU CROS ONLY WAY OBTAIN RITUSNES

THEN P LIST 2THINGS 2GETHR BCUZ MUS GO 2GETHR VS 30C & D=READ
SANCTIFIED= 2B SET APART, 2B MADE HOLY
REDEEMED=BOT WITH A PRICE

JS MAKES US HOLY THRU HIS SAC ON OUR BHALF
THUS G HAS TAKN TH/THINGS THAT R NOT - 0 -
AND HE HAS BROT TO - 0 - TH/THINGS THAT R
AND HE HAS GIVN US - WISDOM, RITUSNES, SANCT & REDEMPN THRU
XP $850 \quad 0 - 0 = 4$

OUR JOY SHUD WE HAV THIS THRU XP
(ILUS GEN OF CYRUS K OF PERSIA & HIS WIFE, SAVD BY HIMSELF)
THIS HOW WE SHUD FEEL BCUZ JS WAS TH/MAN WHO DIES FOR US

15:15=SAMSON USED TH/JAWBON OF A COMMON DONKY 2SLAY A
THOUSAND PHILISTINES

AL THEZ 7 THINGS WER COMON ORDINARY THINGS
YET GOD USD THEM MITILY 2OVRUM THOZ ENMYS OF GOD
IF WE WUD USE THIS AS AN EQUATION IT WUDB $0 - 0 = 7$

BUT LER'S LK WAT P SETS 4th AS TH/EQUATION FOR US & ALL XPIANS
IS REDUCED SUMWAT
BUT IT DUZ NOT INCLUD=MATERIAL THINGS, BUT RATHR,
LISTS FOUR TERMS FOR LIVING TH/XPIAN LIFE

1 COR. 1:30

9:53= AN ORDINARY MILLSTON USD 2GRIND GRAIN USD BY GOD TO
OVERCUM A POWERFUL KING

IN EACH OF THEZ INSTANCES GOD IS USING TH WEAK OR FOOLISH
THGS OF THE WORLD TO CONFOUND TH/THINGS WHICH ARE MIGHTY

(NEXT EXAMPL FND IN 15:15)

$$0 - 0 = 4$$

Text: 1 Corinthians 1:30

Scripture: 1 Corinthians 1:18-31

We know that the natural laws are absolute. For instance, no matter how we may strive to overcome the law of gravity, it still exists and continues to exert its influence in our lives. And this ^{is} for our own good. A few years ago there was a popular song which stated, "Nothin from nothin leaves nothin," and this ^{is} a true mathematical absolute. If you have read the sermon title and think that my mathematics do not quite meet what we know to be mathematical standards you are right. Probably after today, Shirley will never trust me with the checkbook again. (She never does anyhow). But I would like to show that God has set forth a formula ~~the~~ which defies the normal absolute and this is what we shared as our Scripture for this morning.

Let us look once again at this portion of Scripture as found in 1 Corinthians 1:18-31. Our equation is based very simply upon the 27th and the 28th verses. It tells us basically that, "things which are not," meaning nothing, or zero, "bring to nought," or nothing, zero, "things that are." This would make the equation logically, "zero minus zero equals zero." But God brings it out to equal four, as we shall see.

A good illustration of what ~~and~~ Paul is pointing out here is found in the Old Testament book of Judges. Scofield points out a very interesting fact about what Paul is saying here. Let us look at these verses in Judges.

First we see in Judges 3:31, (read). An oxgoad was nothing more than a stick with a pointed end. It could be as long as 8 feet, and in later usage was tipped with iron. It was used also to clean the mud from the plowshare, and so it was really nothing great. Next let us look at 4:21, (read). Here we see a common nail used to overcome an enemy of the Israelites. In 7:20, (read), we see trumpets, pitchers, and lamps were used to overthrow the Midianites.

In 9:53, (read), a millstone is used to overthrow a wicked king. And finally in 15:15, (read), Samson overcomes a thousand Philistines. Now all of the things used to fight for God against His enemies were really things that were common and not of much account. Yet, God chose them to give the Israelites the victory

Now if we wanted to use this as our equation we would say that zero minus zero equals seven. But I want to show that God made the equation to equal four and this we see in 1 Corinthians 1:30.

The first part is "Wisdom." Paul wrote about this, (read vss 18-22.

(Illustration of man going to doctor to become smarter)

This is all that wisdom really is, a seeking after more knowledge; a desire to become smarter. But man in his quest to ~~become~~ become wise, very often overlooks the simple things believing that only through profound and deep revelations is it possible to acquire wisdom.

The Jews would not believe that Jesus was the Messiah. The simple fact that He was put to death was enough to convince them that His ~~Max~~ possibility of being the Messiah ended with that execution. In 45 AD a man stepped forth who claimed to be the Messiah, ~~and gathered a band of followers~~ persuaded thousands to leave their homes and follow him to the Jordan. He promised that he would give the command and the Jordan would part and he would lead them across the dry river bed. The Romans sent a troop of mounted soldiers to disperse the mob killing some in the process, and taking the leader prisoner they had him beheaded.

Another man came from Egypt in 54 AD claiming to be the prophet and he gathered 30,000 people to follow him to the Mount of Olives where on command the walls of Jerusalem were to fall down. But it didn't happen.

These were the signs the Jews were seeking for in the Messiah. The Greeks spent endless hours debating a minute point of some trifle. It is said that during the Dark Ages when the church needed guidance and direction, that the clergy of bishops and priests sat arguing how many angels could dance on the head of a pin. This is much like the Greeks were that Paul was writing about. We have this even today. There are some Biblical scholars who are so brilliant that they have literally dissected the entire Bible to the point that it has no meaning and purpose for them or any who would follow after them. They are educated fools. They are so brilliant, they are dumb. But Paul points out, (vss 23-24, read), Jesus is the wisdom of God revealed to men.

(Illustration of preacher and notes telling him ~~xx~~ "We would see Jesus")

~~This is what~~ We all need to know that the social problems of today are a grave concern. But they will not be overcome except by those who have ~~the~~ Christ at the center of their lives. Social programs are fine, but it takes the love of Christ within an individual to reach out to alleviate the problems of this life. The second thing Paul lists is, "Righteousness." Righteousness only comes about through Christ. It cannot come from anything that you or I may do in the matter of service. We are made righteous before God through the salvation given by Jesus on the cross. This is what Paul is saying in verse 18, (read).

(Illustration of Dr. A.T. Scofield and relative about cross=#251, 2400 illus)

This is how the world sees it and cannot understand what purpose it serves. But we need to know that it is by it and through it that we attain righteousness and only in this manner can it be attained.

The next thing Paul lists is "Sanctification." This is a word that means to be set apart. To be made holy. But we must know that this word can only be used properly when it is used as Paul does here with the word "Redemption."

Paul then lists two things which must be linked together for they go together. They are, "Sanctification" and "Redemption." To be "Sanctified" is to be set apart; to be made holy. To be "Redeemed" is to be bought with a price. ~~There~~ ~~for~~ ~~in order to~~ Jesus makes us holy through His sacrifice on our behalf. Therefore, God has taken the things that are not, (zero), and He has brought to zero the things that are and has given us, "Wisdom, righteousness, sanctification and redemption," through Jesus Christ.

This is the complete joy that we should have each and every day of the year. For many people it is a joy only to be had at specified times of the year. Easter is over for many, many people. I was observing some of nature this past week by noting that flies, and other crawling insects have come out into the open again since the sun and warmer weather has come back. I thought how this is true of the Church. As we draw closer to Easter or Christmas, it seems like some people sort of crawl out of the woodwork for a short period of time, and then they disappear until it is time to appear again.

What a shame that not everyone can know the complete love and joy that Jesus

Christ can impart to the heart and life.

(Illustration of a general of Cyrus and his wife condemned to die)

This is how we should feel each day of our lives, for each day is Easter and Christ lives and is alive for us.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Eastertide April 9, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Sharon Pfabe and David Knauer - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "Choral Song" Wesley
*Processional Hymn No. 290 "Stand up, stand up for Jesus"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "O God, who hast brought
us into this fellowship with one another through thy Son
Jesus Christ: let us be one in thought and mind and
spirit. Help us to strive not to be individuals but to be
a group of fellow believers. Forgive us in our weakness
of turning from thee. Give us strength as we need it in
our times of turmoil and frustration. Help us to live
in the world, but not to be completely wrapped up in
all of it. Make our wills obedient to thine, for we ask
it all in Jesus' name. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Matthew 7: 13-20
Hymn No. 283 "God is our Refuge and our Strength"
*Statement of Faith (In the front of the Hymnal)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "Alla Breve" Fischer
Baptism of Infant - Alicia Marie Sheppeck - daughter
of Mr. & Mrs. James Sheppeck

Anthem: "The Lord's Prayer" Malotte
Sermon: "WHO SAYS SO?"
Sermon Prayer and Dedication of Special Workers
Hymn No. 292 "Onward, Christian soldiers"
Benediction and Threefold Amen
Postlude: "Choral" Boellmann

----- *Congregation Standing -----

The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. William Zavacky, Jr. in memory of Doris's
Parents.

Serving as Ushers today are: *Wally Feder, John Snow,
Steve Vargo and Gottlob Kradel.
Elder and Mrs. Charles Penar will greet the Congregation
and Visitors at the door this morning.

Nursery will be provided today by: Phyllis Penrod,
Beth Burns and Laurel Stauffer.

➤ Hospitalized: Bill Ohl, Bonnie Vensel, Mary Jane
Weisenstein.

➤ Our Congratulations to Mr. & Mrs. Ronald Vensel on
the birth of a new baby boy on Wednesday.

➤ Our Sincere Sympathy to Family and Friends of the late
Mr. Harry Klinger who passed away this week in Florida.

➤ Today - 3:00 - Meeting here with the two other Churches.

Tonight - 6:30 - Prayer and Sharing

Tonight - 6-8 Youth Fellowship

Friday - 6:00 - ARC Tureen Dinner and Election of
Officers. Dong Kingsley, Sarah and John Snow and
Lena Frederick are in charge.

Vacation Bible School Meeting at 7:00 P.M. on April
30th. This meeting is for everyone involved. A
filmstrip will be shown. Please try to be here -
it will be an important meeting. Teachers books
and material will be passed out at this time.

Paul Campbell and Don Kingsley will be visiting the
Hospital this week.

Thursday - 7:00 - Prayer Meeting

Almighty God, who hast gathered thy people throughout
the ages and in all the world into one church,
forgive us the painful divisions and wounds which we
thy children have inflicted upon thy household of
faith. Grant us the grace to overcome our human
errors and prejudices that we may walk together in the
unity of our one Master: in whose name we pray. Amen.

"Who Says So?"

Text: Mt 7:15; Scripture: Mt 7:13-20

An administrator, under order direct super wrote letter 2
group people recent relocate new area; encourage 4 future
(Read letter)

Continued after no other admin in relocate area wrote letter 2
Dear admins Jerry's area urge he be replaced in job
He wrote such way=WHO SAYS SO? WHO HE 2 SAY?

Admins cum 2 Jerry & he wrote no other letter=Jer 29:31,32

Explain: Jerem proph wrote from Jeru, 2 people Babylon,
G say build, prosper etc, 70 yr release; beware false prop
& Shemaiah 1 & he 2B punish 4 rebellion

Scrip 2day Js say same thing=Vss 13,14 Ch as well people
(Illus Bapts, Meths, Presbys & drought)

Situation Ch 2day=EP UP UM UCC prob=these major denominations
UCC told 2 wait C wait UP do=cop out no take stands
again Gen Synod recent action

(Illus Dr. Barnhouse, drunk driver & take stand)
This prob 2day society & church=sit back do nothing & disappear

But we know no happen & if ignore get worse & worse & C CH
Js go on 2 say=Vss 15-20=By Fruits Ye Shall Know Them

We hear & C rotten fruit without/within Ch 2day

(Illus Relig Editor NY Times on sexuality, & revolution)
1st=this part true; 2nd part world use 2 discredit G Word

Is G's Word obsolete as we believe told? NO, people get away
from Bib & Bib no get away from Church

It still only true, guide & textbook 4 sick civil 2day
(Illus street preacher, where did Cain get wife)

These silly attack RB use by slick, sly 2 discredit G Word
"excuse people use 2 do own thing & B own man no strive"

(Illus self-made man)

We may feel lifted by bootstrap, but G made boots strap in
G always has, always will call man 2 responsible action

This true especially in Church

BY THEIR FRUITS YOU SHALL KNOW THEM & Ch Js Xp should have
richest, ripest fruit around

but unfortunately not case many instances
people of Ch RB call 2day 2 stand 4 Word G in society

which has run ramp in haste 2 overthrow everything Godly
(Illus crippled boy, packages, & RU Jesus)

Do people C & know U follower of Js? Can tell Bib textbook
4 UR daily life?

My friends, this what all about; G call 2 act His church
This why we take stand in Denom; send volunteer next week/letter

again immorality in Denom
Ready will tell if stand alone or other stand with us

We enter conflict like soldier ready 2 do battle 4 Lord
Ask those volunteers 2 come 4ward & dedicate

"Who Says So?"

Text: Matthew 7:15

Scripture: Matthew 7:13-20

An administrator acting under orders of his direct superior wrote a letter to a group of people who had been recently relocated in a new area. His letter was full of encouragement for the future. This is what he wrote:

Dear Friends,

Build homes where you are and put down roots. Plant orchards and vineyards for your stay there will be long. Get married, have children and see that your children in turn marry and have grandchildren for you to love and enjoy. Expand and multiply, and do not dwindle away. Work hard for the peace and prosperity of your new homeland, because if there is peace there, you will have peace as well.

Do not pay heed to any ~~xxx~~ administrators who would lead you astray by lying to you. The Chief Administrator wants you to pay heed to what He tells you to do. Remember there are those who have not done this and because of this, they cannot enjoy the same freedom you have in your new land.

It was signed, "Jerry."

one of the

Sometime after this letter was sent ~~another~~ administrator in the area where the people had been relocated wrote a letter to several administrators in Jerry's area urging them to have Jerry displaced from his job. ~~He informed~~ His letter was written in such a way that he was asking the other administrators, "Who Says So?" "Who is it who is telling our people to build and prosper and grow in this strange land? Who Says So?"

When the administrators came to Jerry with this letter, he wrote another letter to the relocated people which said, (read Jer. 29:31-32). The ~~man~~ administrator in case you haven't guessed was the prophet Jeremiah. He was writing at the direction of God ^{from Jerusalem} to the people of Israel in exile in Babylon. The advice that he was passing on was that God wanted them to put down roots in Babylon and after they were there 70 years God would release them and return them to Jerusalem. But they were warned to beware of false prophets of which Shemiah was one, and he in turn wrote to several others in Jerusalem trying to put Jeremiah down as a false prophet. But God inspired Jeremiah to write to the exiles that Shemaiah was a false prophet who was to be punished for his rebellion against God.

As we look at our Scripture for this morning we see the same thing being warned

against by Jesus Himself.

Jesus begins this discourse in the 13th verse, (read 13 & 14). This means that the way leading to eternal life ^{IS NARROW} and there are more people traveling the Broadway, than there are traveling the narrow path. This can be applied to individual lives as well as the Church of Jesus Christ. The Church ~~xxx~~ should be the means ~~What does Jesus~~ whereby people can come to ~~know~~ not only know the Lord, but get directions and guidance on how to live.

(Illustration of drought and ~~xxxx~~ Baptists, Methodists, and Presbyterians)

This is about the situation the Church of Jesus Christ finds itself in today.

We have what you could call ~~and~~ an EP, UP, UM, UCC problem. If you don't under-

stand what that is, it is the abbreviation for Episcopal, United Presbyterian,

United Methodist, and United Church of Christ. ^{PROBLEM.} Each of these denominations are involved in a struggle ~~in~~ the outcome of which will determine the destiny of the Church of Jesus Christ.

^{PARTICULAR} The leaders of our ^A denomination are saying that what the Presbyterians do in May will have a large influence on what we do next June. But this is just a copout to avoid taking a stand on the issues recently raised ~~in~~ at our ~~xxx~~ General Synod.

(Illustration of Dr. Barnhouse, auto accident and taking stand)

This is the problem in society as well as in the church. Just stand back or sit back and do nothing, maybe the problem will disappear. But you and I and all people know this is not the case. Problems cannot be ignored, but instead must be faced up to, or as time goes on the necessary steps to be taken become more difficult. And this is just what is happening in the Church of Jesus Christ.

Jesus went on to ~~xxx~~ warn about false prophets as we read in verse 15, (read).

(Read verses 15-20). "By their fruits ye shall know them."

We are seeing and hearing about a lot of rotten fruit in our society today. The traditional stand of the Church is being attacked both from without and within.

The religion editor of the New York Times writing about the so called sexual revolution taking place in our society, as well as the homosexuality issue in the church recently wrote about the Church, (Quote: Two unpleasant propositions

needed to be faced to get underway: first, that the churches have lost immense status as a source of moral values for the larger society; second, that their inherited teaching on sex might be seriously inadequate or just plain wrong.

Here is a respected individual first stating a true fact, for the church has lost ~~in~~ its influence because it has become just like the world and it cannot be identified apart from it. But he gives an attack which the world itself is using to discredit the very foundation of the Church and that is God's Word. Is God's Word obsolete in today's society as we are being told? The answer is a resounding "NO." The Church and its people have gotten away from God's Word, and it is not God's Word that has gotten away from the Church. It is still the only true guide and textbook for our sick civilization today as it ever has been. (Illustration of man preaching on street corner and where did Cain get his wife) These are the silly kinds of attacks that are being used by the slick and sly to discredit ~~and~~ the Bible and God. These are the kinds of excuses that are being used so man today can do his own thing and be his own man with no strings attached. It is like the fellow who went around proclaiming that he was a self-made man. One day he made this arrogant remark, "I'll have you know I'm a completely self-made man." The man next to him said, "Well, I'm glad to hear that. It certainly relieves the creator of a tremendous responsibility."

Regardless of how we may feel and believe that we have lifted ourselves up by our own bootstraps, it is still God who made the boots the straps are in. God always has and always will call man to responsible action ~~both within and~~ but most especially within the Church. "By their fruits you shall know them," and the Church of Jesus Christ should contain the richest ripest fruit around. But unfortunately this is not the case in many instances. The people who make up the Church are being called today to stand for the Word of God in a society which has run rampant in its haste to overthrow any and everything which is Godly (Illustration of crippled boy, packages, and "Are you Jesus?")

people see and know that we are followers of Jesus? Can they tell that the Bible is your textbook for your daily life? My friends, this is what its all about. God is calling us to action within His Church. This is why we are tak-

the stand we are taking within our denomination. We are sending out some volunteers next week to pass out a letter stating our stand against the immorality within our denomination. The reaction we receive from the churches will show us whether we stand with many others, or whether we stand alone. We will receive different responses from different people. But we enter this conflict much like a soldier ready to do battle for the Lord. At this time then I would like to ask those who have volunteered to make this visitation to please come forward so that we may dedicate them to the task they have so willingly responded to undertake.

(Close, with the people kneeling, and praying for God's blessing and guidance in what we are undertaking to do.)

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday in Eastertide April 16, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Helen Hilliard, Karen Pfabe - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "Fantasy in A minor" J.S. BACH
*Processional Hymn No. 63 "Our God, our help in ages past"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "Father God, we humbly ask forgiveness, for we have squandered that which thou hast so graciously given to the sons of men. We spread the gift of fertile soil to the winds and cause it to be washed in the sea. In our greed we pollute the pure water and the lakes, and streams, and air. We waste fuel and ore, and use them for evil purposes. We abuse, twist, and manipulate our brothers for our private ends. We take the gift of thy Son, and His body the Church, and we bend them to our desires. Have mercy, most merciful Father, and forgive, in His name. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: 1 Samuel 9:25 - 10:13
Hymn No. 207 "Jesus calls us; o'er the tumult"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "It is no Secret" Rol Thompson, Sax.
them: "I Asked the Lord" Duncan - Sung by Karen Maloney

Sermon: "ONLY YO-YOS AND HORSES SHOULD GO UP AND DOWN"

Sermon Prayer and Lord's Prayer
Hymn No. 468 "Jesus, Saviour, pilot me"
Benediction and Threefold Amen
Postlude "Praise" Rowley

*Congregation Standing -----
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. George Pflugh in loving memory of their Daughter - Pamela Jean Pflugh.
Serving as Ushers today are *Robbie Vinroe, Brian Pfabe, Chris Pfabe, Bob Dellen and Gordon Kennedy
Deacon and Mrs. Rodney Rensel will greet the Congregation and Friends at the door this morning.
Nursery will be provided today by: Marlene Riemer, Cheryl Altemus and Kelley Shakely.

Hospitalized: William Ohl and Mary Jane Weisenstein.
The attendance last Sunday was 225.

Tonight - 6-8 - Youth Fellowship meeting. *PLANNING 8:00-8:30*
Tonight - 7:30 - Follow-up Committee Meeting
Mike Nazaruk and Howard Bolam will be visiting the Hospital this week.

Monday - 7:30 - Fidelity Bible Class meeting

Tuesday - Brownies

Tuesday - 7:00 - Building Planning Committee Meeting
- very important.

Wednesday - 7:30 - Golden Circle Meeting *6:00 TURKEY*

Thurs. - 10:30 - Mary Martha Circle Meeting *PEL. & BISH. DISCUSS*
Sun. - April 23 - Congregational Meeting - 7:00 P.M.
This is important - The bids will be in - everyone is urged to attend.

Vacation Bible School meeting at 7:00 P.M. on April 30th (Sunday evening) This meeting is for everyone involved. A filmstrip will be shown. Please try to be here - it will be an important meeting. Teachers books and material will be passed out at this time.

"The Tuesday Musical Club of Butler is sponsoring a vocal and instrumental Sacred Music program in observance of National Music Week. The Program will be presented in the First United Methodist Church on Sunday, May 14th, at 7:30 P.M." The public is cordially invited to attend.

"Only Yo-Yos And Horses Should Go Up And Down"
Text: 1 Sam 10:6; Scrip: 1 Sam 9:25-10:13

(Illus man manrrying woman 4 betr or wors & Jus as is
How nlik gen rul of lif 4 we C othr peop need improv
Ar we not quik 2 note "Did U C so & so, or this/that?
Ask avg pers if satisfy lif & get, If I cud liv over
1 in peop wud lik chang is self
Ever 1 tim thot how nic 2 start over Bcum nu person
But this mental exercis & prov nuthin, & wat need 2
kno is G tak us rt pt lif wher we R & work with us
Such was cas Saul as red in Scrip AM
Saul=anooint by Sam 1st K Is; Sam giv instruc vs 5
2B nu man vs 6, nu identy, nu individ etc
He cum obscur famil, mayB wealthy but unknown
Wat hap wen assum nu role? Vss 9-10 Fil H Sp & go in
strength Lord, at apex of lif
King 2yrs went batl & Doubt Sam cum=so act priest
Sam say no long 2B King=Saul down; then Jon o'cum
Phils & S up agin; but dwn agin Bcuz rul no eat
G tel othrow Amaleks S up agin, disobey & dwn agin
S no lern lessn 2 keep eye on G & not man, world etc
So with us=sum lern/sum don't, may kno of G but
advers cum & seek solv by self
Satan plant DOUBTS & Bgin doubt G & promises made
AftR DOUBT=DISTRUST=DISOBED=DISPAIR etc
(Illus preacher, man stateroom & distrust)
This tru Doubt, Distrust ever 1 includ selves,
but G supply ansers 2 overcum=Js say Peace leave U
Isa 26:3=Read, explain Peace, peace & no mean all perf
nuthin joy, plesur, sunshin
Storm cloud thez part lif but G say midst this He
impart peac canno comprehend unles experience
T 2 tim convers peop try relig as last resort
(Illus girl & "Cud I cum and talk with U?")
Examp of H Sp & made girl ask me
She Up & Dwn in lif & G no want us 2B Yo-Yo, or horse
We no on merry go round
G want our eyes on Him & wen Up/Dwn cum can o'cum
thru Him
P giv watchword=Phil 4:13=I Can du all things thru Xp
which strengtheneth me.
No look 2 things, but 2 strength Xp knowing He work,
work in us if let Him
Mus B wil rely His guidanc & no seek own way
May experienc up/dwn secular lif but no need go
up/dwn spiritu lif bcuz G giv us help, guid thru Xp
Like "Saul we can B turn in 2 nother pers by keep
mind tay on G, & by know can o'cum up/dwns thru Xp
in all things lif.

"Only Yo-Yos And Horses Should Go Up And Down."

Text: 1 Samuel 10:6

Scripture: 1 Samuel ~~10~~ 9:25 - 10:13

(Illustration of woman marrying man, "For better or worse," & "Just as he is")

How unlike the general rule of life, in that we can see where other people need improvements of all kinds in their lives. Aren't we quick to note, "Did you see that so ^{she} and so did this or that? Why can't ~~they~~ ^{she} change the way ~~they~~ ^{she} acts?"

Ask the average person if he is satisfied with his lot in life and you will get all sorts of, "If I had my life to live over I would do such and such." Or, "It's too bad that I couldn't have gotten into this work sooner in life." The one thing that most people would like to change if they could is themselves. Everyone at one time or another has thought and will think how nice it would be to start over; to become a new man or a new woman. But of course we realize that this is merely a mental exercise and proves nothing. What we need to know is that God is willing to take us right at this point in life and work with us in our present state,

Such was the case with Saul as we read in our Scripture for this morning.

As we read in the first portion, Saul was anointed by Samuel as the first king of Israel. Samuel gives Saul instructions to go to the "hill of God" which was probably the city of Geba and there he was to meet a band of prophets. ~~But the change that was to take place in~~ Saul is told not only that he will prophesy but that he will, "Be turned into another man." He was going to become a new person. A new identity awaited him. Saul came from a family that was of little importance, although his father Kish was probably a wealthy man. From this obscure beginning he arose to become the First King of Israel. What happened once he had assumed this important role? We see that, (read vs 9 & 10). He was filled with the Holy Spirit. He had a power from within that no one could overcome. So Saul went forth in the strength of the Lord. He was at the apex of his life. But then after reigning for 2 years he went forth to do battle to overthrow the Philistines. He waited for 7 days for Samuel to come and to perform his priestly function. But Samuel did not appear, and Saul doubting that he would appear performs the ceremonial sacrifice before going into battle.

For this Saul is told by Samuel that his kingship is to be taken away from him. At this point then Saul is down. But his son Jonathan makes a bold assault on the Philistines and through this Israel is able to overcome the Philistines at this point and Saul is up again. But he quickly is put down again because he had ruled that no one should eat anything that day, and his own son Jonathan ate honey following the battle and Saul would have had him put to death, but he was rescued from Saul.

It is then that we read that Saul is ordered by God to overthrow the Amalekites and to take no captives nor booty. Saul is up again, and goes forth into battle but disobeys God and takes King Agag alive as well as sheep and oxen. For this Samuel informs Saul that his kingdom is taken away from him. So once again Saul is down.

Saul couldn't seem to learn the lesson which God had shown not only to him but to all of the people of Israel. They were to keep their eyes upon God and not look to man, or the world, or anything which would turn them from God. But you see this is the lesson all of us must learn. Unfortunately some do and some don't. We may know of God but when adversity comes into our lives we seek to solve it in our own strength. It is at this time that Satan plants doubts in our minds and we begin by first doubting God and His faithfulness to fulfill what He has promised for us. Once the doubt has begun to set in, then follows disobedience, despair, and distrust.

(Illus preacher and man sharing stateroom on ship and distrust of each other). This is very true to life because once we have started on the downward spiral we will have a tendency to doubt and distrust everything and everyone, including ourselves. But God has supplied the answers for us to overcome the doubts that will put us down. Jesus Himself tells us, "Peace I leave with you, my peace give I unto you. Not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." We can know and have this peace if we are willing to put our lives in God's care and keeping. Isaiah the prophet shares this with us in the 26th chapter the 3rd verse when he said,

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

The original Hebrew reads, "Thou wilt keep him in peace, peace, whose mind is stayed on Thee."

The difference being that the peace stated here is a perfect peace. This doesn't mean that everyday is going to be filled with nothing but joy and pleasure, or sunshine only. There will certainly be storm clouds of turmoil and frustration for these are a part of everyday life. But God is saying that even in the midst of conflict and turmoil and strife, He will impart a peace that cannot be comprehended unless you experience it.

From time to time I am involved in conversations with people concerning the fears and frustrations they experience in their lives. Sometimes some of these people come out of an almost last ditch effort to do something about their lives. This almost always says to me, "Well, I've tried everything else, maybe I ought to try a little religion to see what may happen."

Not too long ago

~~Recently~~ a young lady came to church and worshiped on a particular Sunday morning. ~~xxxxxxlistened to the sermon~~ This girl has had some problems in her young life and was seeking direction. ~~xxxxxxlistened to the~~ When she greeted me at the door without any warning she asked if she could come and talk to me. We made arrangements for her to do so and when she came into my office and sat down she began by stating, "I don't know where to begin. My life seems to be messed up and I don't know where to turn." After asking her some questions, I suggested we seek to get the spiritual side of her life in order and then try to deal with the other things. Making a long story short, she accepted Christ into her life and began to follow a prescribed course that I mapped out for her and her life has begun to change dramatically. It doesn't mean that all of her problems and concerns disappeared, for no way has this happened. But it does mean that where once she was seeking to solve her problems on her own, she is now doing it with God's strength and help. But the really interesting thing of all of this is the fact that during the sermon that morning she sat listening and ~~xxxx~~ the thought came to her that perhaps she should speak to me about her problems. And then she argued with herself that it would do no good.

She had made up her mind that she would not bother to ask me and when she greeted me at the door the words, "Can I talk to you sometime," blurted out of her mouth. Here you can see the evidence of the Holy Spirit bringing her to seek what God wanted for her life. She was up and down in life and you see God does not want us to be like "Yo - Yos, or horses on the merry go round." God wants us to have our eyes on Him, and then when the normal ups and downs of life come we can overcome them through Him.

Paul gives us the watchwords for our lives in Philippians 4:13, "I can do all things through Christ who strengtheneth me." But we need to be careful that we don't get this confused and get our eyes on "things" because this is what distracts so many people. Our strength should rest in Christ, knowing that He will work a work in us if we let Him. But we must be willing to rely upon His guidance and not seek our own way. We may experience our ups and downs in life as far as our secular lives go, but we do not need to be going up and down spiritually because God has given us the help and guidance we need through Christ. Like King Saul we can be turned into another person by keeping our minds stayed on God, and by knowing that we can overcome all ups and downs through Christ in all things of our lives.

St. Paul's United Church of Christ
Butler, Pennsylvania April 23, 1978
Fifth Sunday in Eastertide
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Helen Hilliard, Karen Pfabe - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "Entrée" Dubois
*Processional Hymn No. 69 "God of the glorious sunshine"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "Father, too often we have
been involved in a meaningless round of activities.
All of this has kept us busy but has brought no
satisfaction. Forgive us for being self-centered,
and grant us new strength through a renewed return to
your will for our lives. In Jesus' name we pray. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Job 10
Highlights of St. Paul's
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "Adagio" Dubois
Anthem: "It is a Precious Thing" Peter
Sung by Rob and Cyndie Sybert and the Chancel Choir
Sermon: "Signs of the Times: Part 1 - The Disease"
Sermon Prayer and Lord's Prayer
Hymn No. 217 "Rock of Ages"
Benediction and Threefold Amen
Postlude "Fugetta" Dubois

The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. William Zavacky, Sr. in memory of "Mother"
Anna Zavacky.

Serving as Ushers today are *Richard Mangel, Don
Kingsley, Art Carney and Gary Penar.
Deacon and Mrs. Steve Vargo will greet the Congregation
and Visitors at the door this morning.
Nursery will be provided today by Mrs. Virginia Mangel,
Ellen Master and Sherry McClimans

> The Congregational Meeting scheduled for this evening
will be delayed one week. The meeting will be
next week at 7:00 in order to get more bids back.
> Vacation Bible School Teachers and Workers will have
their meeting on May 7 at 7:00 P.M. (Sunday Evening)
This meeting is for everyone involved. A filmstrip will
be shown. Please try to be here - it will be an
important meeting.

The Mother and Daughter Banquet will be coming up
May 10. This will be sponsored by the Women's
Fellowship. Ladies bring your Mother, daughter,
or friend.

Walter Harmon and Chuck Penar will be visiting the
Hospital during this week.

> Hospitalized - *RUTH DAVIES PASIVANT*
Wed. 26th - Board of Christian Education Meeting
at 7:30 P.M.

> May 11 - Butler Fellowship of Churches Dinner - In
conjunction with this Rev. Link will be on WBUT
(Speak up) - April 28th at 12:30 P.M. with Wayne
Alderson of Pittron and this will be explained.

Our Father, we seek your help. We are powerless
without you. We thank you for home and family, but
we know that even in this realm we are not quite what
we should be. We are cross at times and we treat
others of our families badly. We know that we should
be loving, but too often we are hateful. Our list could
go on and on, but you know what we are and what we have
done. So we earnestly pray that you will forgive
us, for we ask it in Jesus' name. Amen.

COMMUNITY BIBLE CHURCH - SAGAMORE, PA. - SEPTEMBER 7, 1997

PRELUDE

GREETINGS/JOYS/ANNOUNCEMENTS/PRAYER REQUESTS

SPARETTI PAPER SAT 4-7

*HYMN

PRAYER/OFFERING

*DOXOLOGY

PATORAL PRAYER

HYMN

SCRIPTURE: LUKE 6:46-49

SERMON: "SIGNS OF THE TIMES: THE DISEASE"

based on SERMON FR/ST. PAUL'S, BUTLER - 4/23/78

*HYMN

*BENEDICTION

*POSTLUDE

LAIRD/TWILA = EYAR SUGAR

PAUL

SILANON - FAMILY

UNSPOKEN - JOHN

ITAVNAH

MAINTYRE - FANNY

- MOUNN

2EXAMPLS HERE:

ONE PERSON HEAR & OBEY, OTHER HEAR & DISOBEY

LETS LK DISCREPENT FIRST

VS 49=THIS PERSON BILD ON WEAK & SHIFT SAND

IF NO FNDATIN HOUS CAN NO STAND WEN STORMS BEAT AGIN IT

WAT KIND FNDATIN DIANA LIF BILT ON???

W/ WERD/SEEN BLIEV SHE NO KNC JS XP AS SAVIOR

(ARABIAN FRIEND SAY FASCINAT BY EASTERN RELIGS

BLIEVD INCARNATIN & HE SED SHE WUD CUM BAK AS BETTR PERSN IN

NOTHR LIFE)

XPIANTY NO TEACH THIS

SHE TYPICL OF MUCH OF WORLD - BUY,ACUMULAT,MOR & MOR,DESIR/GET

TH/LATES FASHINS,BAUBLS,TRINKETS WORL HAS 2OFFR

(ILUS MICHAEL SANDERS CAMP IN MISSOURI & SKUNK EXPERIENCE)

WAT R WE GO 2DO IF WE CAN ACUMULAT/BUY ALL HARTS DESIR???

JS SED=WAT SHAL IT PROFIT A MAN IF HE GAIN TH/WHOL WORLD & LOSE

HIS OWN SOUL

NUTH WRONG HAV NICE THINGS,CLOTHES,GUD FUD

BUT HOW MANY SHIRTS OR DRESSES CAN U WEAR AT ONE TIME???

HOW MANY STEAKS CAN U EAT AT ONE TIME???

WAT R OUR PRIORTYS IN LIFE???

PEO CAN NO SAY NO HEAR RITE THINGS=RADIO PREACHRS, TV PREACHRS

PEO CHOOS NO HEAR,NO LISTN,NO GO CHURCH, AVOID GOD COMPLETELY

JS SED THEZ PEO WER LIK MAN WHO HERD BUT NO OREY

MANY TIMES SED=HE WHO HAS EARS 2HEAR LET HIM HEAR

BUT PERSN WHO HEAR & NO OBEYS,OR NO WANTS 2HEAR IS PERSN

W/OUT FNDATIN & WEN STORM LIF CVRTAK,WORL COLAPS,FAL APART

WE NEED HAV SUMTH SUSTAIN US,HOLD ON TO WEN WORL FAL APART & THIS

HAPPNS EVR ONES LIF SUMTIN OR OTHER

AND JUS WAT IS THAT???

VS 7-48=JS EXPL & TH/SECRET IS TH/PERSON WHO HEARS HIS WORDS &

OBEYS THEM

THAT MAN HAS A FIRM FNDATIN 2HELP W/STAN PROBS/TRUBLS OF LIF

(ILUS BOY FAL DWNSTAIRS BCUZ "DIDNT HAV HANDHOLDER)

G WANTS 2B OUR HANDHOLDER THRUOUT LIF

HE WANTS HOLD OUR HAND IN LIF & IN DETH

PS 50:15=CALL UPON ME IN TH/DAY OF TRUBL: I WIL DELIVR THEE &

THOU SHALT GLORIFY ME

HE WANTS US 2REACH OUT 2HIM BCUZ IN REALTY HE IS 1ST REACH OUT

2US,

AND W/OUR HAND FIRMLY CLASPD IN TH/HAND OF TH/ALMITY THER IS

NOT A POWER OR FORC ON EARTH THAT CAN PUL US APART FR/HIM

27

SCRIP: LK 6:46-49; SERM: "SIGNS OF THE TIMES: THE DISEASE"

PREACHRS PREACH 2DAY BOUT PRINCES DIANA, ENTIR SERMS DEVOT 2HER

TRAGIC DEMISE

NOT 2B OUTSUN,I ENCLOSE REF 2HER THIS PT

TRAGIC SHE DY AS SHE DID,& SO YNG AGE

I SUBMIT 2U IF HADNT BIN KIL AS WAS,INEVITBL SHEWUD DY TRAGCLY

TH R WAY BCUZ SHE SUFFR FR/DEDLY DISEAS

DISEAS NOT JUS STRIK ROYLTY,OR CERT CLAS PEO

INSTED IT DISEAS MUCH WORL SUFFR FROM & INSTED SEEK CURE PEOPL

DASH HEDLONG IN2 IT & LET LIVS B WASTD FR/IT

TH/DISEAS IS - WORLDLINESS

IT CURABL BUT MCS PEOPL INVOLV IN IT R NO AWARE SUFFR FR/IT

REASON=THIS DISEAS IS ONLY ONE OF SIGN OF TH/TIMES

PEOL 2DAY CONFUS/BFUDL NO KNO WHER 2TURN & CH PART 2FAULT

PEO IN CH NO PAS ON MESAG OF CUR FOR ALL PROBS OF LIF

WRING HAND & CRY OUT=HOW CAN IT GET ANY WORSE?

END TIMES & PEOPL NO WANT HEAR

THIS NOT TRU BCUZ - STOK MARKT,UNEMPLOY,HAV EVRTH,NEVR HAD SO GT

WAT ACTULY TAK PLACE?? CRIME,CRIMNLS,BOMBS,RAPES,MURDRS,FAMILY

PROBS,CLIM DIVORC RATE,FATHERLES CHILDREN,SINGL MOTHERS,ON & ON

PRIOR 2OUR SCRIP THIS MORN JS SPK DISCIPS - MANY DISCIPS

LOOK AT VS 20

BLESSD=HAPPY BUT NO MEAN PERSN HILARIOUSLY HAPPY 2B POOR

MEANS PERSN POOR NO HAV WORRY BOUT LOSE WORLD GUDS

VSS 21-22= MORE HAPPYS

VS 23=LEAP 4JOY BCUZ IN G'S PLAN & G HAS REWARDS 4HIM

THEN HAV "WOES"

WOE MEAN JUDGMEN/DAMNATIN

LOOK AT LIST=VS 24=RICH - YE RECEIV UR CONSOLATIN

VS 25=THOZ FUL - SHAL HUNGR

THOZ WHO LAF WIL MORN & WEEP

TH... PEOPL HAV EVRTH GO 4THEM=EAT,DRINK,CLOTHES,PLEASURS NO CARES

PICTUR EVENTS LAS FEW DAYS - RICH/ROYLTY SEEM CAREFREE,WEL FED,

NO CARES,CONCERNS,WORRYS & WORL CUM TUMBL DWN

JS SED=AS YE SOW,SO SHAL U REAP

LIF IS MORE THAN FUN & GAMES

VS 26=JS CLCS THIS SECTIN W/THEZ WORDS

(EXPLAIN BOUT PEOPL ALL SPK WEL OF U)

LETS LK AT JS PARABL THIS MORN 'N OUR SCRIPTUR TEXT

PREACHED SEPTEMBER 7, 1997, AT COMMUNITY BIBLE CHURCH SAGAMORE, PA.
BASED ON SERMON OF 4/23/78 PREACHED ST. PAUL'S, BUTLER

SCRIPTURE LUKE 6:46-49

"SIGNS OF THE TIMES: THE DISEASE"

COULD IMAGINE THAT IN ALMOST ALL CONGREGATIONS IN OUR NATION, AND PROBABLY THROUGHOUT THE WORLD THE NAME OF PRINCESS DIANA IS BEING USED TODAY. IN ALL PROBABILITY, ENTIRE SERMONS ARE BEING PREACHED BASED ON HER LIFE AND HER TRAGIC DEMISE. NOT TO BE OUTDONE BY ANY OF THEM I INCLUDE AT THIS POINT A REFERENCE TO THE LATE PRINCESS DIANA.

IT IS TRAGIC THAT SHE LOST HER LIFE IN SUCH A WAY AT SUCH AN EARLY AGE. BUT I SUBMIT TO YOU THAT HAD SHE NOT BEEN KILLED AS SHE WAS, IT WAS INEVITABLE THAT SHE WOULD DIE TRAGICALLY IN ANOTHER WAY. I SAY THIS BECAUSE DIANA WAS SUFFERING FROM A VERY DEADLY DISEASE. THE DISEASE IS NOT ONE WHICH STRIKES ROYALTY, OR FOR THAT MATTER A CERTAIN CLASS OF PEOPLE. INSTEAD IT IS A DISEASE THAT MUCH OF THE WORLD TODAY IS SUFFERING AND INSTEAD OF SEEKING THE CURE FOR IT, PEOPLE ARE DASHING HEADLONG INTO IT AND LETTING THEIR LIVES BE WASTED BY IT. THE DISEASE AS I CALL IT, IS, "WORLDLINESS". IT IS CURABLE BUT MOST PEOPLE INVOLVED IN IT ARE NOT EVEN AWARE THEY ARE SUFFERING FROM IT. THE REASON IS SIMPLY THAT IT IS ONLY ONE OF THE "SIGNS OF THE TIMES."

PEOPLE TODAY ARE CONFUSED AND BEFUDDLED BECAUSE MANY OF THEM DO NOT KNOW WHERE TO TURN. THIS IS BECAUSE THE PEOPLE WHO CAN LIFT PEOPLE FROM THESE DOLDRUMS REMAIN SILENT AND I FAULT THE CHURCH FOR THIS. THOSE WITHIN THE CHURCH ARE NOT SPEAKING OUT AGAINST THE RAMPANT WORLDLINESS THAT HAS SWEEPED ACROSS OUR NATION, AND THE WORLD. WE WRING OUR ~~XXXX~~ HANDS AND CRY OUT, "HOW CAN IT

GET ANY WORSE?" THE WORLD DOESN'T WANT TO HEAR OR KNOW THAT WE ARE LIVING IN THE END TIMES. IN FACT, IF YOU EVEN MENTION THAT IN SOME CIRCLES YOU ARE THOUGHT OF AS SOME SORT OF KOOK, OR A PREACHER OF GLOOM AND DOOM. WHY JUST LOOK AT HOW WONDERFUL THINGS ARE! THE STOCK MARKET CONTINUES TO SOAR EVERY DAY AND EVERY WEEK IT IS BETTER: UNEMPLOYMENT IS AT AN ALL TIME LOW: WE HAVE MORE OF EVERYTHING: AND NEVER IN OUR NATION'S HISTORY HAS EVERYTHING BEEN QUITE THIS GOOD.

BUT WHAT DO WE SEE AS THE RESULTS OF ALL OF THIS? CRIME IS AT ALL TIME HIGH: OUR PRISONS CANNOT HOLD THE PRISONERS, SO WE RELEASE MANY OF THEM AHEAD OF TIME AND THEY COMMIT OTHER CRIMES ALL OVER AGAIN: THE NEWS CONSTANTLY INFORMS US OF BOMBINGS, RAPES, MURDERS, STRIKES, FAMILY PROBLEMS, THE CLIMBING DIVORCE RATE: THE OVERWHELMING MAJORITY OF SINGLE MOTHERS, FATHERLESS CHILDREN, AND ON AND ON.

IN PREVIOUS TO OUR SCRIPTURE FOR THIS MORNING JESUS WAS ADDRESSING NOT ONLY HIS IMMEDIATE DISCIPLES, BUT MANY OTHERS WHO WERE SIMPLY CALLED "HIS DISCIPLES." AT THE 20TH VERSE WE BEGIN READING WHAT IS LUKE'S VERSION OF THE BEATITUDES. HE POINTS OUT THAT THOSE WHO ARE POOR ARE BLESSED, AND ARE A PART OF THE KINGDOM OF GOD, VERSE 20. THE WORD "BLESSED" MEANS "HAPPY." SO IT SHOULD READ, "HAPPY BE YE POOR." NOW THIS DOESN'T MEAN THAT A PERSON IS SUPPOSED TO BE HILARIOUS IN THE MIDST OF POVERTY. HE IS SAYING THAT A "POOR PERSON," OR ONE WITHOUT ALL OF THE THINGS OF THE WORLD IS "BLESSED," OR "HAPPY," IN THE SENSE THAT PERSON DOESN'T HAVE TO WORRY ABOUT WORLDLY GOODS BEING TAKEN FROM HIM. HE DOESN'T HAVE ALL OF THE CARES A WORLDLY PERSON HAS.

THEN JESUS GOES ON TO ADD A FEW MORE "HAPPYS" TO THAT LIST IN VERSES 21 and 22. THEN IN VERSE

23 JESUS ADDS THAT UNDER THESE CIRCUMSTANCES A PERSON SHOULD LEAP FOR JOY BECAUSE THIS TYPE OF PERSON IS INCLUDED IN GOD'S PLAN AND GOD HAS REWARDS FOR THOSE WHO BELONG TO HIM. THEN, IN THE NEXT 3 VERSES, JESUS POINTS OUT SOME "WOES". THE WORD "WOE" AS IT IS USED HERE, D IN OTHER PORTIONS OF SCRIPTURE MEANS, "JUDGMENT" OR, "DAMNATION." LOOK AT THE LIST! "JUDGEMENT," OR "DAMNATION" TO THOSE WHO ARE RICH. JESUS SAYS THESE HAVE RECEIVED THEIR CONSOLATION RIGHT HERE ON EARTH. THEY HAVE USED THEIR MEANS TO BUY AND SELL, AND TO GET MORE. "JUDGEMENT," OR, "DAMNATION" TO THOSE WHO HAVE MORE THAN ENOUGH TO EAT AND WASTE WHAT THEY DO HAVE, FOR THERE WILL BE A TIME WHEN THEY ARE HUNGRY AND WILL NOT GET SATISFIED. THIS MEANS NOT SO MUCH A PHYSICAL HUNGER, BUT A SPIRITUAL HUNGER THAT WON'T BE SATISFIED. "JUDGEMENT," OR, "DAMNATION" TO THOSE WHO SEEM TO HAVE EVERYTHING GOING FOR THEM. THEY ARE SEEMINGLY CARE-FREE, ENJOYING LIFE TO ITS FULLEST, LAUGHING, PARTYING, CARRYING ON WITHOUT A CARE OR CONCERN IN THE WORLD. THESE PEOPLE WILL "MOURN AND WEEP." CAN YOU PICTURE THE EVENTS OF THESE PAST FEW DAYS HERE? THE RICH, ROYALTY, SEEMINGLY HAPPY, CAREFREE, WELL-FED, NO CARES, CONCERNS OR WORRIES. JESUS SAID AT ANOTHER TIME, "AS YE SOW, SO SHALL YE REAP." LIFE IS MORE THAN FUN AND GAMES. THEN JESUS CLOSES THIS SECTION OF SCRIPTURE WITH THE WORDS OF VERSE 26. IF ALL MEN CAN SPEAK WELL OF US WE HAVEN'T RUMPLED ANY FEATHERS; WE HAVEN'T BEEN LIVING THE COMMITTED LIFE. AS WE LIVE OUR DAY TO DAY LIVES, IF WE STRIVING TO LIVE A CHRISTIANS THERE ARE THOSE WHO ARE GOING TO TAKE EXCEPTION TO WHAT WE SAY OR DO. BUT IF ALL PEOPLE CAN ONLY PRAISE US AS WALKING ANGELS, WE ARE IN TROUBLE. SO HOW DO WE HANDLE THIS? WE NEED TO LOOK AT THE SIMPLE PARABLE JESUS PUT FORTH IN THIS MORNING'S SCRIPTURE LESSON.

JESUS GIVES US TWO EXAMPLES HERE. THE ONE IS OF THE PERSON WHO HEARS AND OBEYS, AND THE OTHER IS THE PERSON WHO HEAR AND WHO DISOBEYS. LET'S LOOK AT THE DISOBEDIENT HEARER FIRST. LOOK AT IT AGAIN AS WE READ IT IN THE 49th VERSE OF THIS CHAPTER. THE PERSON WHO HEARS AND DOES NOT OBEY IS BUILDING THEIR HOUSE ON WEAK AND SHIFTING SAND. IF THERE IS NO FOUNDATION UNDER THE BUILDING, IT CANNOT WITHSTAND THE STORMS WHICH WILL BEAT AGAINST IT. WHAT KIND OF FOUNDATION WAS DIANNA'S LIFE BUILT ON? FROM WHAT I HAVE SEEN AND HEARD, SHE DIDN'T KNOW JESUS CHRIST AS HER SAVIOR, OR IF SHE DID SHE DIDN'T LIVE LIKE IT. I HEARD ANOTHER ARABIAN FRIEND OF MINE TELLING THAT SHE WAS FASCINATED BY EASTERN RELIGIONS AND BELIEVED IN RE-INCARNATION. HE SAID THAT SHE WOULD COME BACK AS A BETTER ~~XXXX~~ PERSON IN ANOTHER LIFE. THIS IS NOT THE TEACHINGS OF CHRISTIANITY. BUT SHE WAS TYPICAL OF SO MUCH OF THE WORLD, BUYING, ACCUMULATING MORE AND MORE, DESIRING AND GETTING ALL OF THE LATEST FASHIONS AND TRINKETS AND BAUBLES THE WORLD HAS TO OFFER. A MAN NAMED MICHAEL SANDERS TELLS OF A CAMPING EXPERIENCE HE AND HIS FAMILY HAD IN MISSOURI.

(ILLUSTRATION OF MICHAEL SANDERS CAMPING TRIP WITH HIS FAMILY AND DOG)

WHAT ARE YOU GOING TO DO IF YOU CAN ACCUMULATE OR BUY EVERYTHING YOUR LITTLE HEART DESIRES? JESUS SAID, "HAT SHALL IT PROFIT A MAN IF HE GAINS THE WHOLE WORLD AND LOSES HIS SOUL." THERE IS NOTHING WRONG WITH HAVING NICE THINGS, OR NICE CLOTHES, OR GOOD FOOD. BUT HOW MANY SHIRTS CAN WEAR AT ONE TIME? HOW MANY MEALS CAN YOU EAT AT ONE TIME? WHAT ARE OUR PRIORITIES IN LIFE? ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ PEOPLE CANNOT SAY IN THIS DAY AND AGE THEY ARE NOT HEARING THE RIGHT THINGS FOR THEIR LIVES. EVERYDAY THERE ARE MANY PREACHERS ON THE RADIO PREACHING THE GOSPEL. AND THERE ARE MANY PREACHERS ON TELEVISION DOING THE SAME. THE MESSAGE IS BEING

PREACHED BUT FOR MANY THEY DON'T WANT TO HEAR AND SO THEY PASS IT BY. JESUS SAYS THIS PERSON IS LIKE THE MAN WHO HEARS AND DOES NOT HEAR. MANY TIMES HE WOULD END HIS DISCOURSE WITH THE WORDS, "E WHO HAS EARS TO HEAR, LET HIM HEAR." BUT A PERSON WHO HEARS AND SHUTS IT OUT, IS A PERSON WITHOUT A FOUNDATION AND WHEN THE STORMS OF LIFE OVERTAKE THAT PERSON, HIS LITTLE WORLD COLLAPSES AND FALLS APART. WE NEED SOMETHING TO HOLD ON TO, SOMETHING THAT WILL SUSTAIN US WHEN THE STORMS OF LIFE OVERCOME US AS THEY DO IN ALL OF OUR LIVES. AND JUST WHAT IS THAT? JESUS EXPLAINS IT IN VERSES 47 and 48. THE SECRET IS "THE PERSON WHO HEARS HIS WORDS AND DOES THEM." THAT MAN HAS A FIRM FOUNDATION TO HELP HIM WITHSTAND THE PROBLEMS AND TROUBLES OF LIFE.

(ILLUSTRATION OF LITTLE BOY FALLING DOWNSTAIRS BECAUSE HE DIDN'T HAVE HIS "HANDHOLDER")
GOD WANTS TO BE OUR HANDHOLDER THROUGHOUT ALL OF LIFE. HE WANTS TO HOLD OUR HAND IN LIFE AND IN DEATH. HE TELLS US IN THE 50th PSALM, "CALL UPON ME IN THE DAY OF TROUBLE: I WILL DELIVER THEE, AND THOU SHALT GLORIFY ME." HE WANTS US TO REACH OUT TO HIM BECAUSE IN REALITY HE IS FIRST REACHING OUT TO US. AND WITH OUR HAND FIRMLY CLASPED IN THE HAND OF THE ALMIGHTY THERE IS NOT A FORCE OR POWER ON EARTH THAT CAN PULL US APART.

"Signs Of The Times: The Disease"

Text: Job 10:18-19; Scripture: Job 10

Remind sed 2 import messags Apr; 2day 1st/no Bcuz I pr
Wor stat flux all nats/peop & sik lik afflict with
universal disease,

few yr ago musical=Stop Wprl I want 2 get off"
Es feel many peop, so Bfudl, Bwild events aroun us
many wud gladly giv anythin 2 hav peac, quiet
Job such a man, read 1st chap wat man he was=1:1-3
welthy Byon compar, but Blong 2 G=1:1b & 5
G tel Satan bout Job=1:8, & Sat mak barg with G bou
Job & G let, but no kill

Job lose, fam, frends, prop, possess, health, & he brok man
Thus cum 2 Scrip this AM & he lament & say vss 18-19
WHY WAS I BORN? Many peop say same 2day, Why G afflic
Why me & not him? But U C it SIGNS OF THE TIMES"

U & I hear peop say, "WHER WIL IT ALL END? THING SO
BAD CUD NO GET WORS, read news, radio, kil, steal etc
But lk this 2 way & 1 is worldly scientif scholar eye
other is 2 lk thru G's Word & 2day, nex wk do this
#1=Start begin=Mt 24; Js cum 2 Jeru Palm Sun, explain
Tues, Wed, B4 arrest expl 1-14

Do we not hear & C of earthquak, famin, pestil alarm Ra
Duzn't this giv us paus 2 pondr wat it mean?

Ther thoz scof, sneer wen preach say liv LATTER DAYS
I willingly risk scof, sneer, but no1 can convinc me
we not liv LATTR DAYS, days preceed RAPTUR of CHUR
Js say=vs 12 & this fulfil 2day=in church & in peop
Peter writ 2 Xpians 2 strengthen them & 2nd Peter
tell of ;atter days & 3rd chap expound wat Js say 12
READ & EXPL 3:1-4=Apostacy Paul, Petr, Js predict &
this happn 2day &="THE DISEASE"of "SIGNS OF THE TIMES
1 s teach no spok or tol many ch Bcuz no want scare
peop

We 2 enlighten 2 Bliev anythin canno B prov or seen
G is G of luv & 4giv, 4get anythin jus try liv rt
But betr kno G same G promis Isites His wrath wen
disobey & do own thing & will punish us as well
G is luv, but He want us accpt His free luv giv 2 us,
& hav us liv His way & not our own

Worl rampan with DISEASE, unBlief, immoral & all sin
Thru it all G stil proms 2 thoz who follo=CALL
UPON ME IN THE DAY OF TROUB: I WIL DELIVR THEE, &
THOU SHALT GLORIFY ME Ps 50:15

He prom tho surroun by Disease yet overcum thru Him
(Illus litl boy fall dwn step & lose handholder)
This at G want 4 us, 2hol our hand in lif/deth
He want us 2 reach out, Bcuz He reach 1st 2 us,
P ask=Rom 8:35; he anser 8:37-39 & this shud B our
strength in midst DISEASE of the SIGNS OF THE TIMES

"Signs Of The Times: Part 1 - The Disease"

Text: Job 10:19

Scripture: Job 10

On Easter Sunday I announced that the last two Sundays of April I would share with you two messages which could be the most important messages you may ever hear. But I must add again, not because I am preaching them, but because of the content of the messages themselves.

The world today is in a state of flux in all nations and among all people. The "Signs Of The Times," are such that we see the world sick much like it has been afflicted with a universal disease. Several years ago a musical appeared on Broadway entitled, "Stop The World, I Want To Get Off." We may think of this as being rather amusing, but it expresses the feeling of so many people today. We have come to a point in our lives where we are so befuddled, and bewildered by the events all around us that many, many, people would gladly give ~~ix~~ anything to have peace and quiet.

Job was just such a man. We read in the first chapter of Job just what sort of man he was, (read chapter 1, vss 1 to 3. Looking at his life from the standpoint of material goods and possessions, he was wealthy beyond compare. But along with this Job was a man who belonged to God, vs 1b, vs 5.

We know from later events that Satan appeared before God and God told him about Job, (read 1:8). Satan then makes a bargain with God that he will take everything from Job and that Job will end up cursing God. God agrees to this ~~only~~ with the stipulation that Satan cannot take Job's life. So Job is afflicted. He loses his wife, his sons, daughters, his cattle, property, everything is taken from him including his health. He is a broken man. It appears as though all of the world is against him and as we read in the 10th chapter of Job this morning, he laments his very life. (Read and interpret 10:1-17). He says, "Why was I born?", vs 18-19. He adds, "let me die and go to my grave," vss 20-22.

Job's cry and lament of Job is much like so many people today. "Why was I ever born?" What did I do to deserve this? Why is God afflicting me while so and so seems to get by with no problems?" But you see, it is the "Sign Of The Times!"

I hear from people all of the time, and I am sure you do as well, who say, "I wonder where it is all going to end, Things are so bad^{of it} now I don't see how they can get any worse." We readⁱⁿ the papers, and see it on the news about bombings and murders, kidnappings, muggings, rapes, unrest, strikes, family problems, the climbing divorce rate, suicides, and all other sorts of things that threaten to blow our very minds if there is no relief from it soon.

But ~~xx~~ there are two ways to look at all of this. One is through the eye of the world striving to interpret it in a scholarly and scientific light. The other is to look at it through God's Word. To understand it more fully perhaps we need to say that this week we are looking at the "Signs Of The Times: Part 1 - The Disease," and next week we will be looking at "Part 2 - The Cure."

Now when we look at the "Signs Of The Times," through the Word of God we must first start at ~~the~~ beginning. Jesus had come into Jerusalem and had been hailed as He that came in the name of the Lord. On Tuesday or Wednesday of that week before He was arrested and taken ~~for~~ trial, He had gone into the Temple again and had come out. We read and see this in Matthew 24. ~~His disciples ask Him~~ We read that His disciples came to Him to show Him the buildings of the Temple, vs 1. This probably means that they remarked ~~about~~ about the beauty of the Temple, and this is what Luke tells us in the 21st chapter of his Gospel. But Jesus remarks, (read vs 2), and He was probably making reference to the destruction of the Temple which took place in 70AD. They went to the Mount of Olives and sat there upon the slopes and the disciples began to question Him about His return because they had heard Him tell of His kingdom to come. So Jesus begins to explain this to them. First, He gives them the Signs Of The Times," so they will be able to recognize them. They are recorded for us so that we may have an understanding of what will take place in the latter days. (Read vs 4-14, and explain). Then Jesus goes on to tell about the Tribulation Period which is to follow. Now what Jesus is talking about here is what is called the "Rapture." We shall go into more detail next week about this aspect of it, and I would like us to look at some of the things Jesus has said which would happen. Can't we see and say that the times we live in lack

discription? Do we not see and hear of earthquakes, famines, pestilences and
forth at an alarming rate? Doesn't this give us pause to ponder just what
all of this means? There are those who scoff and sneer when a preacher raises
the point of living in the "latter days," and I willingly risk your scoffing
and sneering at this, but no one can convince me we are not living in the
"Latter Days," or the days immediately preceeding them.

But one further point which Jesus made and is in evidence today is a fulfill-
ment of some of His words. We read this in vs 12. The world has plunged into
the worst of sin in all places and areas of life, including the church. And the
love of many for that which was Godly and right ^{has either gradually or} ~~ix~~ suddenly turned cold.

Peter, ~~the~~ one of the closest disciples to Jesus wrote two letters to Christians
to strengthen them in their walk with the Lord. The second letter tells of the
latter days. In the 3rd chapter Peter expounds this very thing which Jesus
said in the 12th verse of Matthew 24.

Lead vss 1-4). This is the apostacy that has been predicted would come about
by both Peter and Paul, and Jesus Himself. This is what is happening today,
and is the "Disease" involved in the "Signs Of The Times." This is a teaching
that is not being spoken of, or told in many congregations because we have be-
come too enlightened to believe this type of nonsense which can't be proven
scientifically. Besides that, we may scare someone and God doesn't want any-
one ~~scared~~ scared because He is a God of love and will forgive and forget any-
thing. But what we better know is that ~~the~~ the ~~same~~ God who promised His wrath
upon the Israelites if they disobeyed Him and did their own thing, is the
same God who will punish those who refuse His free offer of love today. We
better know and believe that God is love, but He wants us to do things in His
way and not our own.

The world and life is rampant with the "Disease" of unbelief, immorality, and
on of all kinds. But through it all God still promises to lead and direct and
love. He still promises to those who will follow, "Call upon Me in the day of
trouble: I will deliver thee, and thou shalt glorify Me." (Ps 50:15). He prom-
ises that although we may be surrounded by the "Disease" of the Signs Of The

Times," yet we can overcome it through Him. He promises that the world shall
t overcome us, but instead, we shall overcome the world.

(Illustration little boy falling down stairs and losing "His handholder")

This is what God wants to be for us, the one who holds our hand in life and in death. He wants us to reach out to Him because in reality He is first reaching out to us. And with our hand firmly clasped in the hand of Almighty God there is not a force or power on earth that ^{CAN} pull us apart. Listen to what Paul states in the 8th chapter of his letter to the Romans, (read vs 35). Then he answers his questions with the affirmative answers, (read vss 37-39). This should be our strength as well in the midst of the "Disease," of the, "Signs Of The Times."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixth Sunday in Eastertide April 30, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist an
Mrs. Cyndie Sybert - Youth Choir Director
Helen Hilliard, Karen Pfabe - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "Sonata II" Mendelssohn
Call to Worship "Jesus Jesus" Youth Choir
*Processional Hymn No. 43 "When morning gilds the skies"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "Gracious God, our Father, we know that the Home is where the heart is, but too often we confess our desire to be elsewhere. We treat our homes as merely a place to come to when we have no where else to go. We ask forgiveness for the times we have spread dissention at home instead of peace; for hatred instead of love; for misery instead of joy. Let us be more thankful for what we have and less envious of the things of our neighbors. Help us to build our homes upon that solid rock foundation which can withstand the storms of life, even Jesus Christ our Lord. In His name. Amen."
*Prayer Response - "Corporate Prayer" - Youth
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Matthew 25: 1-13
Hymn No. 213 "O Lord, turn not Thy face away"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
C. ering

Offertory "Meditation" Massenet
Baptism of Child: Timothy Paul Vensel - Son of Mr. & Mrs. Ronald Vensel.
Anthem: "Pass It On" Kurt Kaiser - Youth Choir
Sermon: "Signs Of The Times: Part 2 - The Cure"
Sermon Solo: "The King is Coming" Bill Gaither
Sung by Lloyd Link
Benediction and Threefold Amen
Postlude "Joy"
----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by Mr. & Mrs. William Pflugh in memory of "Loved Ones"
Serving as Ushers today are: *Mike Nazaruk, Gottlob Kradel, Roy Andrews, James McClymonds.
Elder and Mrs. Howard Bolam will greet the Congregation at the door this morning.
Nursery will be provided today by: Mrs. Gloria Walker and JoAnn Nagy.
Hospitalized: Mrs. Nellie Hughes, Lonnie Rensel.
Mrs. Eleanor McWilliams - Baseline Hospital - Grove City. Mr. Roy Andrews - Citizens Gen. Hos. - New Ken.
Mary Lou Davis and Norma Knauer will be visiting the hospital this coming week.
The attendance last Sunday was 195.
Tonight - 7:00 - Congregational Meeting - The bids are in and will be presented.
Today - 3:00 - St. John's - Meridian - All those who visited other churches and other interested people can attend.
Next Sunday - May 7 - Paul Westcoat, Penn West Conference Minister will be here at 2:30 P.M. All interested can attend.
Wed. - 7:30 - Church Council Meeting
Thurs. - Newsletter will be published and please have all material in by Wednesday.
Next Sunday - May 7 - 7:00 P.M. - Vacation Bible School Meeting. A filmstrip will be shown. Please try to be here - it is an important meeting. This Meeting is for everyone involved.
May 7 - 2-5 "An Open Door" at Butler Co. Comm. College.
May 7 - 3 - Classical music at First English Lutheran Ch.

"Signs Of The Times: Part 2 - The Cure"
Text: 1 Thess 5:2; Scripture: Mt. 25:1-13

Last wk spok prt 1=Disease,all worl afflic
2day prt 2=Cure 4 Signs Of Times

Relap:looked at worl cond get wors,wors & despair,
futilty condit caus,& looked at wat G's Word had
s plans and ansers 2 all this.
On a cert day in histry event will shake entir worl
So supernat words wil no describ,
cud B 2day,2morow,next yr, etc 4 no1 know cept G
(Illus eye witness driver,Tv newsman etc)
report lik this cum from all media,but if U hear &
C,U wil hav missed the actual event if in our lifetime
Js say this Scrip AM=Exegete Scrip
5 Virgins=ch mems,individs,other 5=incompl ch mem,ind
5 preped,5 no prep: Bridegroom=Js,& Bride=Church
Vs 13=B alert,watch,cud B 2day,2morow etc
This called RAPTUR=snatch out,2 take away & 1nce agi
talk sumthin peop no want Bliev,or face Bcuz unBliev
& eerie
Consider: Steamboat,telephone,records tapes,Tv
Walk on moon July 20, 1969=saw,heard,1st hand
Is this mor Blievble than coming Js Xp?
If say impossib,sed this about all others 2 & yet
we saw many impossibs cum 2 pass our lifetime
Explain:Raptur precede 7 yr Trib=Biblical
RAPTUR remov,Saved,Born Again from worl B4 Tribulati
Scrip pt 2 Js coming=1st Jn 14:2-3
Acts 1:9-11
Apostle Paul 1st Thessa ~~4:13-5:2~~ 4:13-5:2
Exegete: Precede/prevent;7 trumpets Isites"Move out
Vs 2,compar 2 wat Js sed Scrip this AM bout Virgins
WAT THEN IS THE CURE FOR THE DISEASE OF THE SIGNS
OF THE TIMES?
THE ANSER IS 2B PREPARED AT ALL TIMES 4 THE COMING
OF JS XP. 2B PREPED & REDY WILL MEAN THAT WE R IN
A PROPER RELATIONSHIP WITH HIM.
WE NEED 2 KNO THAT THE KING IS COMING AGAIN
NO1 KNOS WHEN OR HOW SOON THAT DAY MAY CUM
BUT THE 1 THING WHICH IS A CERTAINTY IS THAT THE
KING IS COMING ----Lloyd sings solo
Do you know that if Ip wer 2 cum 2day UR reddy?
Ther R several things I wud ask U2 considr 2day,
1st hav U accepted Him as Ur L & Sav? Do U kno this?
2nd hav U perhaps bakslidden & need 2 cum & rededicat
urself?
Don' B concern for hus,wif,they cannot go 2 heav4U
Garg, no mak car,hosp no mak Dr etc/burnt roast betr
burn hell,cum 4ward

"Signs Of The Times: Part 2 - The Cure"

Text: 1 Thessalonians 5:2

Scripture: Matthew 25:1-13

Last week we spoke on Part 1 of this two part message. We spoke of the "Signs Of The Times" as being like some universal "Disease" affecting and afflicting all of us. Today I would like to speak on Part 2 of the "Signs Of The Times," and this involves the "Cure."

Briefly recapping a portion of what we said last week you will recall that we spoke of the world conditions getting worse and worse and the despair and sense of futility with which these conditons are met. We looked at this from the standpoint of God's Word and what His plan and answers are to all of this.

Today we are going to look at God's "Cure" for the "Disease," of the "Signs Of The Times" ~~in which we live.~~ ~~On a certain day in history an event is going to shake the entire world. This event will be so supernatural that mortal words and discriptions will be unable to describe it. It could happen today, or tomorrow, or it may happen in several years, or months, or it may not happen fro several hundreds of years. No one knows the exact time and date except God.~~ ~~But when it happens, and it should happen in our lifetime and we are able to read, and see it on television and hear about it on the radio, we can be certain that we were not a part of it and we will~~

A newspaper will record perhaps the eye witness account by a motorist driving along a freeway. The man would say, "All I know is that I was driving along in the usual heavy flow of traffic with vehicles in front, in back and some alongside of me and suddenly some of those vehicles started veering off the highway in all different directions. Those of us who stopped to assist at the various accidents discovered that the cars did not have drivers."

A TV newsman discribing the event would perhaps say, "Today, one of the wierdest events occurred in the world's history ever to be recorded. In homes, offices, factories, mills, and elsewhere, people suddenly disappeared. It isn't that they never existed, because they did. They didn't just faint, or die, they just disappeared from where they were. This left machines running in mills and suddenly metal, and fabric which was normally controlled by a person running a machine was now pouring forth making a total mess of all production in many plants. Washing machines, and driers, dishwashers and all sorts of appliances were suddenly left to their own devices unattended by housewives. Trains and bussess suddenly ground to a halt, electricity was blacked out, telephone service was interrupted. All of this took place today and scientists are at a

loss as to its cause. We hope to have further explanations in the next few days to explain this sudden phenomena."

Reports such as this would be coming forth from all of the news media. But if you or I are able to hear the accounts by radio, or see it on television, or read it in the newspaper, then we will have missed the actual event, should this take place in our lifetime. This is exactly what Jesus was saying in the portion we read as Scripture for this morning.

The interpretation of this is very simple: First we see the characters of this drama as it unfolds. The ¹⁰~~20~~ virgins stand for several things. First, they stand for the Church, or they stand for individuals. The ⁵~~10~~ wise virgins are the ones who are Church members as Church members should be, or they are individuals who belong to the Lord. In any event they are totally prepared. The ⁵~~10~~ unwise virgins are either Church members who are not complete Church members, or they are individuals who are ^{those living} outside of the will of God. So for this illustration they are called wise and unwise. The ~~wisextooklamps~~ unwise took lamps, but no oil, but the wise took oil and lamps. They each awaited the arrival of the "Bridegroom." The ~~B~~Bridegroom" in this instance is Jesus Christ. At midnight, which of course would be an unexpected time to arrive, it is said that the "Bride Groom"~~is coming~~ is coming. Each of the virgins arose and trimmed their lamps, vs 7, the wise added oil, but the unwise did not have extra oil, vs 8. So they asked for oil, vs 8, but were told to go out and buy oil, vs 9. So while they were gone for more oil the "Bridegroom" came, vs 10, and they were locked out. So when they finally did arrive, vs 11, they asked entrance, and the ~~Lord~~ "Bridegroom" would not admit them, vs 12. In fact, He would not recognize them in any way. ~~The~~ This tells in story form of the return of Christ for His Church. The analogy is that of the coming of the "Bridegroom" which is Christ, for His "Bride" which is the Church. Jesus Himself gives the admonition to us as found in the 13th verse, (read). No one knows the hour or the day, so watch, be alert, for it could be today, or tomorrow.

What we are talking about is what is called "The Rapture." The word itself means "to snatch out," or, "To take away." And once again we are speaking about something that many people do not want to face or believe, ~~because it all sounds~~

because it all sounds so eerie and unbelievable. But let us consider something about our own lives for a minute. ~~Back in the 1920's when radio first~~ Man has always told of being able to accomplish things which were scoffed at. Fulton told of making a boat capable of being propelled through the water by steam. People laughed and said he was crazy. But was he? Bell told of perfecting a machine you could talk into one end, and the other end would let you hear someone speaking from another place. They laughed at him, but today we can not only talk from one house to another in our community but we can call anywhere in the world. Edison talked of making a machine that would record the human voice speaking or singing and preserve it on a disk. From this we not only have records but we can record on a tape such as we do each Sunday morning. Back in the 1920's it was predicted that a picture of something happening somewhere else could be transmitted elsewhere, and from this we have television whereby we can see events that are happening in almost any part of the world. People laughed when they said man would some day fly, and what happened?

But the most astounding thing that you and I have seen and known in our lifetimes involves something that made us smile when we heard of it years ago. Remember when we read stories of Flash Gordon and Buck Rogers and how they traveled through space in rockets? The stories told of going to other planets, and all of this was big joke to everyone. But on July 20, 1969 we sat in front of our television sets and actually saw an American step out of a space traveling vehicle and walk on the surface of the moon. We saw it, and we heard it. We didn't get it from a newspaper the next day or so. We were witnesses to it FIRSTHAND.

Is an event such as this more unbelievable than the coming again of Jesus Christ for His church? So if you are finding something like this ~~is~~ difficult to believe and are saying it is impossible, just remember how many impossibles almost all of us have witnessed in our lifetimes.

What we need to understand first of all is that this Rapture, or the coming of Christ for His Church is going to take place and immediately precede the 7 year

period of time known as the "Tribulation." This will be a period involving the hardship and distress in the lives of those living through it, than you or I could imagine at this time. This is all Scriptural and not ~~man's~~ something man has made up. But Scripture points out in so many places that this is going to take place so that the "Saved" or "Born Again" people of God will not have to endure the period of Tribulation. But that is another story which we should cover at another time. Let us look instead at what God's Word has to show us of the coming of Christ. In the 14th chapter of the Gospel of John, Jesus speaking to His disciples and telling them of this said in vs 2 and 3 said, (read). In the 1st chapter of the book of Acts in vs 9 through 11, that Jesus was going to return in the same way as He went, (read this portion).

But the Apostle Paul went to some length to explain what was going to be when this event, "The Rapture" takes place. There are different references to it in different portions of his letters, but this morning I would like to share with you the explanation as it is found in his first letter to the Thessalonians in the 4th and 5th chapters. Beginning with the 13th verse of chapter 4, let us look at this portion of Scripture.

Exegete and explain this portion of Scripture: (In the 15th vs, it should read, "Precede" instead of "prevent.")

(Verse 17, point out that when the Israelites moved from place to place in the wilderness, each morning there were 7 trumpets. Each one signified something, prepare to break camp, fold tents, and so on. The last trumpet, the 7th, meant, "Move out)."

(Verse 2 of chapter 5, compare this to the 10 virgins as found in our Scripture this morning.)

So what then is the "Cure" for the "Disease" of the "Signs Of The Times?" The answer is to be prepared at all times for the coming of Jesus Christ. To be prepared and ready will mean that we are in a proper relationship with Jesus Christ. We need to know that the King is Coming again. No one knows when or how soon that day may come. But the one thing that is a certainty more than anything else you and I may know and that is, "The King Is Coming." (Solo)

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Christian Family Week May 7, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Kelly Shakely and Tim Fry - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "A Song of Hope" Mueller
*Processional Hymn No. 193 "Spirit of God"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "Father, give us the spirit
Your Son has promised us; to make us honest people
again; to know and face the truth; to see ourselves
and cease from laying our defections at your door;
to see your only goodness in our desperate need for you.
Forgive us through Jesus Christ our Lord. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: "O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Numbers 11:16-30
Hymn No. 188 "Holy Spirit, Truth divine"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "Adagio" Mozart
Anthem: "Treasures in Heaven" Clokey
Sermon: "PAR"
Hymn No. 191 "Breathe on me, Breath of God"
Benediction and Threefold Amen
Postlude "Song of Joy" Mueller

WE GO FORTH TO SERVE

The Lovely Flowers on the Altar have been placed by
Mrs. Grace Riddle in memory of "Husband"
Serving as Ushers today are: *Allen Botacchi, Dan
Bosko, Robert Knauer and Charles Penar.

Mr. & Mrs. Arthur Carney will greet the Congregation
at the door this morning.

Nursery will be provided today by: Brad and Judy
Vinroe and Ellen Master.

Hospitalized: Mark Fry, Lonnie Rensel
Eleanor McWilliams, United Community Hospital, Oak
Hills Facility, Grove City; Roy Andrews, Citizens
General Hosp. New Kensington.

Our Church is to conduct the worship services at
Sunnyview tomorrow. We will meet in the lounge
just inside the main entrance. We invite anyone
who has the time to join us at the service.

Miss Ruth Davies would like to thank the members of
the Congregation who sent her cards while she was in
the Passavant hospital.

The Confirmation pictures are in and orders can be
taken. They are really beautiful at \$4.00 each.

The envelopes enclosed with your Newsletter will be
given to the St. Paul's Home - Greenville. This
is an annual donation that is taken around Mother's
Day. It can be put in offering plate any time this
month. If you need additional envelopes you can find
them in the Narthex.

Today - 2:30 - Rev. Paul Westcoat will be here on the
UCC Concerns - The Three Churches will meet here.
Anyone interested is invited. Coffee and cookies will
be furnished if you need an enticement.

Tonight 6-8 - Youth Fellowship Meeting

Tonight 7 - Vacation Bible School Meeting- Important
Everyone involved should be here. Materials will
be distributed and a filmstrip will be shown.

Next Saturday - Women's Fellowship Luncheon put on by
Women's Commission of Butler Fellowship of Churches
Mrs. Denny Knauff, Grove City will present program
"Operation Sail of '76". Mrs. Kathryn Bancroft has
tickets - \$2.50 - YMCA (Phillips Room)

Wed. - Mother Daughter Banquet - see Women's Fellowship
News.

Our Congratulations to Mr. & Mrs. Clarence Sherman
who will celebrate their 50th Wedding Ann. 9th.

"PAR"

Text: Numbers 11:29; Scripture: Numbers 11:16-30

Expl PAR & how lrg golf match etc bring 2 mind spring
(Ill: dentist & fil 18 hol) this is PAR=perf score

PAR 4 corse=normal, but G has PAR 2 & Scrip gud examp
EXEG: Red G tel Mos wat He do livs thez peop Israel

Placed scrip tel peop bunch gripers, compainrs & thez
peop no outsid Ch: thez peop worship G & folo comms

Needles 2 say stil hav sum same peop Ch 2day & main
purp 2 grip, compl anythin go on, & R unwill let G
lead, gudi, direct

Ther 4 lessons 2B found this chap wel worth note 2d
Peop mirac delivr from enslav undr Egypts,

Now free & travl 2 prom land, but look bak 2 food etc
G supply manna, but overlook G & gudness, want meat

Mos ledr thez ungratful peop & feel tremend burdn
& cry out vss 11-15=He say, Turn me loos this ungod B

Many time I h-v felt & feel same burdn of Moses
vss 16-17=But G hears & He sed,

" 18-20=G say how He afflict peop Bcuz disobd etc
" 21-22=Mos quest amt meat G mus supply

" 23= G anser so Mos kno mirac 2 happen again
" 24= Mos apponit 70 elders & plac aroun Tabernacle

" 25=Same Spirit giv by G 2 elders
" 26-28=2 Elds stay bak, Spirit, yng man, Joshua & Mos

" 29=Mos wish & this show us G's PAR
1st=G command Mos get 70 elders, but who?

vs 16=Whom thou knowest, etc & this sho exist already
He no say, YOU & YOU, come with me

Expl Ex 18, Jethro Finlaw, Mos judg AM 2 PM & Jeth tel
wat 2 do=vs 25 (READ), & here grndwork 4 70 elders

This means thez men ~~ARE~~ PREPARED & this we need 2kno
any total unprep 4any ministry in congreg & sum R

indif 2 this & ask SO WHAT?
Ask 4 peop 2 serv, teach, help, & no1 qualified,

Yet same peop point prid 2-30, 40, yrs mor as members
& in all this time no prep any kind & this sad

commentary on Ch 2day
2=Available=They do work & wait in wings & cal vs 24

No bothr Mos impatient 2B used or quit=Available
G want us 2B this way

Also G wat hap other 2 in camp, no flop bunk & sleep,
They Availble 2 & H Spirit cum 2 them as well

This fring benef of B prep & Avail at all times
2 oft Ch peop C commit as only cum 2 Ch 1nc wk &

receiv fil & this last til next week
Expl TTERGLOW & this hap 2 Eldad & Medad

2underst G PAR=need 2B Prep, Avail, Ready or RESIGNATI
Illus Nun in Congo, U stay & if necess U die)

This sompl commit & requir faith trust G no mattr wat
3 lettrs 2gethr & PAR.G formula & mak possib Vs 29

"PAR"

Text: Numbers 11:29; Scripture: Numbers 11:16-30

(Illustration of Dentist and must fill 18 cavities)

At this time of the year a small word creeps into our lives in several ways.

It may come in the form of the televising of ~~golf~~ large golf matches around the country or through the men of the house talking about their prowess in playing the game. But one thing is certain and that is, the word PAR means something to each of us. If we apply the word to the game of golf it means the expert score for a hole, or for the entire course. If we say something is, "Par for the course," we mean of course that it is what is normal. Well surprisingly to some, God has a PAR as well. We can see it and read of it throughout all of God's Word, but I would like to share it with you in the portion of Scripture we used as our Scripture for this morning.

As we read this scripture we were seeing what God was telling Moses He would do in the lives of the people of Israel. The preceeding portions of Scripture pointed out very vividly that these people were a bunch of gripers and complainers. Mind now that we are not talking about a group of people who ^{WERE} outside of the Church. These were the people who ~~were the ones who~~ worshiped God and strove to follow after His Commandments. Needless to say we still have some of the same people in the Church today whose main purpose seems to be to gripe and complain about anything that goes on, and are unwilling to let God lead and guide and direct. So therefore, the lessons to be found in this particular chapter are well worth our noting today.

These people had been miraculously delivered from the enslavement they had borne as a heavy burden under the Egyptians. Now they were free and were traveling under God's direction to the Promised Land. Many of them were harking back to the days in Egypt when their daily ration of food included a little more variety than they now had. God was miraculously feeding them manna each day and supplying their needs. But they weren't satisfied. They demanded meat.

Moses, the leader of these ungrateful people was feeling the tremendous burden and responsibility placed upon him. He was to be the leader of them and he was to show them how and what God wanted done. But by their stubborn refusal to listen to what God wanted, the burden of this became very heavy for Moses and so

he cried out in anguish to God, vss 11-15. He was saying in effect, "Turn me loose from this ungodly bunch." ~~Wifexis~~ There are times I can truthfully say that I believe I ~~knexxx~~ have felt, and feel a like response in me.

But God hears, and knows our problems and so He said to Moses, vss 16-17. But then God goes on to say how He is going to afflict the people because of their refusal to accept His guidance and help in their lives, vss 18-20. The tremendous amount of meat required to feed all these people staggers the imagination of Moses and so he inquires of God, vss 21-22. God answers in such a way that Moses is assured that God is going to do something miraculous again, vs 23.

So we read that Moses went out and got the 70 elders of the people and placed them around the Tabernacle, vs 24. God took His Holy Spirit and poured it upon the elders, vs 25. It sounds as though some of the Spirit was removed from Moses but actually what is being pointed out is that the same Spirit in Moses was given to the elders and they were able to prophecy and perform this miracle the same as Moses.

But a strange thing happened and this involved 2 of the elders who did not go out to the Tabernacle with the others. Although Eldad and Medad did not go out yet, they were filled with the Holy Spirit as well and they too prophesied in the camp where they were, vs 26. ~~xxxxxx~~ A young man ran out of the camp to tell Moses, vs 27, and Joshua tells Moses to stop them, vs 28. Moses concerned about this asks Joshua if he is just concerned about his reputation and then adds that he wished all of God's people were filled with His Holy Spirit, vs 29. Now from this particular passage of Scripture we can determine just what is PAR for us according to God's standards.

The first thing we see is the command to Moses from God to get 70 elders from the people. But who was he to select? The 16th verse points out, "Whom thou knowest to be the elders of the people, and officers over them," (read this). This would indicate that these people were already appointed and in existence. He wasn't going to just go into the midst of the people and say, "You, you, and you, come with me." If we look at the 18th chapter of Exodus we see that Moses Father-in-law came to visit him. While there, Jethro observed that Moses had to

help the people with their problems sitting in judgement from morning until night. Jethro counsels Moses about this and tells him that he is going to wear himself out by doing this and what he needs to do is to appoint leaders of each tribe to listen to the problems of the people and to settle them. Then, when there is a big problem that could be brought to Moses for solution. ~o Moses does this and we read ^{OF THIS} in the 25th verse of Exodus 18, ~~that Moses does this~~. Here then is the groundwork laid ~~for the~~ for the future selection ^{ee} of 70 elders as requested by God. This means these men were prepared. This is something more of us need to get into a little more deeply. Too many of us are totally unprepared for the ministry we need to have in our particular congregation and what's more, we seem to take an indifferent attitude that we are unprepared. "So What?", seems to be the prevailing attitude at times. We ask for teachers or helpers and no one is qualified. Yet, these same people will point with pride to being members of the congregation for 20, 30, or 40 years or more. In all of that time surely there must have been some preparation. But there hasn't and this is the sad commentary of the state of the church today.

Next we see that these men were available. They were going about their daily tasks working among the people and standing in the wings so to speak. We do not read of them pestering Moses or champing at the bit impatiently wanting to be used or they were going to quit. They just went about their tasks awaiting the call of God and it came to them as we read in vs 24. ^{God wants us to be avail-} able for His call. And if we have prepared ourselves properly, we will be ready for His call to service. But along with being available they were ready. Moses called them and they went with him. But we also see pointed out that the 2 who remained in the camp did not flop on a bunk in their tent and sleep through all of this. No, they were ready as well, and because they were ready the Holy Spirit came upon them and also filled them in a miraculous way.

This is one of the fringe benefits of being prepared, available and ready at all times. Too often church people look upon their commitment as only coming to church once a week and that is where you receive your filling of God's Spirit and it will last you until the next week. One recent phenomena which has come to the fore in recent years is that called, "Afterglow." This is the added blessings

which will come into hearts and lives of people after a prayer group or meeting been held. It is just like something that God adds to lives of people who were not even in attendance, but perhaps were prayed for. This is what actually took place in the lives of Eldad and Medad.

In order to understand what God's "PAR" is for each of us we need to be "Prepared," we need to be "Available," and we need to be "Ready." Put the first letter of each word together and you have "PAR." But more importantly, you have the formula that God wants for each of us.

Perhaps another word that we could substitute for "Ready" would be the word, "Resignation." Resignation is to be dedicated to the task no matter what the cost. This is actually what God wants us to do.

(Illustration of nun in Congo, and "You stay, and if necessary, you die.")

This is a commitment which requires a complete faith and trust that God will be with us, no matter what.

Put this is exactly what God's PAR is for us. It means that we are "Prepared" and that we need to be "Available," and that we are "Ready," or "Resigned" to do God's will and bidding. Put the first letters of these words together and you have the word, "PAR." This is God's formula for us, and it would make it possible that, "All the Lord's people were prophets, and that the Lord would put His Spirit upon them," (read this vs 29).

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Pentecost (Whitsunday) May 14, 1978
Mother's Day - Festival of the Christian Home
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist
Mrs. Cyndie Sybert, Youth Choir Director
Kelly Shakely, Tim Fry - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude Suite Gothique Boellmann
Call to Worship "Jesus, Jesus"
*Processional Hymn No. 21 "Joyful, joyful, we adore Thee"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "Father, too often we have
been involved in a meaningless round of activities.
All of this has kept us busy but has brought no satis-
faction. Forgive us for being self-centered, and grant
us new strength through a renewed return to your will
for our lives. In Jesus' name we pray. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Prayer Response - Corporate Prayer
*Praise
*Pastor: "O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Ephesians 5: 15-33
Hymn No. 472 "What a friend we have in Jesus"
Family Creed
*We believe in God, our heavenly Father, who has ordained
that people should live together in families, finding
joy and fellowship in mutual sharing.
We believe in our children, that they are a sacred trust
as well as a joyous responsibility; that they have a need
for Christian teaching as a part of their total training
for Christian citizenship. We believe in the church as an
institution established through the wisdom of God for the
propagation of the gospel of Jesus Christ, through personal
work, teaching in church and home, and the ministry of the
Word.
We believe in the importance of religion in our homes

for laying the foundations for courageous Christian
living and for providing each member of the family
with strength for daily living.
We believe that the spirit of Jesus Christ in the lives
of individuals can transform home life to the extent
that its members will find peace and happiness and
power for radiant living. Amen.

*Gloria Patri

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response

Who's Who in the Pew

Offering

Offertory "Processional"

Handel

Anthem "I Cannot Keep from Singing"

Hunnicutt

Youth Choir and Rol Thompson, Sax

Sermon: "SAFETY VALVES AND BAND-AIDS"

Hymn No. 356 "O perfect Love"

Benediction and Threefold Amen

Postlude "Fantasia"

Bach

----- *Congregation Standing -----

The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. Ronald Vensel in memory of their son Jon
Herbert Vensel and Ron's Parents - Mr. & Mrs. John
Vensel.

Serving as Ushers today are: *Wally Feder, John Snow,
Steve Vargo and Gottlob Kradel

Deacon and Mrs. Richard Mangel will greet the Congregation
and Visitors at the door this morning.

Numbers will be provided today by: Mrs. Linda

McMillin, Debora Johnston, and Lynne Bosko.

> Hospital: Mrs. Mae Dutter - BCMH: Eleanor McWilliams

Grove City - United Community Hospital.

The Congregation is cordially invited to the Wedding
of Dale Link and Lianne Murray - Sat. May 27, at 2:00 P.M.

at Trinity Methodist Church, New Bloomfield, Pa.. If
you plan to go let one of the Link Family know.

> We need to know how many will be going to the Lake Erie Assoc. meeting next Sun. May 21, in Fredonia. 28 MEMBERS COMING? BUT?

> Tonight - 6-8 Youth Fellowship: 6:30 - Prayer and Sharing

Mon. - 7:30 - Fidelity Bible Class Meeting

Thurs. - 6:30 - Butler Area Layman's Dinner - Ladies Nite

St. Peters UCC - Zellinople, - See Chuck Pe. J., J.W. Hama

NO CHARGE FREE WILL

Text: "Safety Valves And Band-Aids"
Eph 5:21; Scrip: Eph. 5:15-33

(Ill' women's lib & G isn't ded, trust her)
Gud & amp twist, warp society Bcum
P Westcoat say last wk, breakdwn fam serious prob 2da
sed preach this last 3 yrs, & Bliev get wors daily
Ea yr M Day, F day but insted need Fam Day & concentra
get fam back 2gether as unit
G ordain fam unit & no separ F&M 2 receiv spec prais
" giv mank fam unit & we 2 operat within structure
Gen 2:18=no gud man B alone
" 2:20b-25=create woman & establish family
But mor than just marriage man/wom & P spel out deta
vs 21=Lk 2 G 4 ansers lif prob marry or singl
vss 22-24=Peop Eph say=Women suppos 2B servants
vs 25=But wat this? P say we 2 luv lik Xp Wow, ~~boggl~~
vss 26-29 this tuf 2 tak boggle mind
vss 30-31=G say wen sed man need help in Gen
vs 32=P C this as mystery
vs 33=luv ea other as self & mutual luv 2gether
From union cum childrn & mak M&F, but tak both
Illus homo stil need F by proxy 2 perpet sin 2day
G plan 4 prop continu mank thru mar & no other way
So why fuss? Ther M's 2B honr & F's as well, but rever
Shar contrasts 2 sho wat G want from famly also
(Illus boy 2 books=M cookbook, Dad checkbook)
Humorus but tru & gud home estab by both, & other val
(Illus finish book, lost boy)
Contrast=boy & My Dad Knows God
Wud ever boy B abl say of Dad & Mom both
(Illus girl, dance, argue, mother die)
C Contrast=boy, visit shut-in, pray B better & cook lik M
Here shin 4th M luv point child rt direction
2save fams 2day need Safty Valvs & Band-Aids
Expl-work & safty valvs on boilers, test etc
Safty Valv=Mom & she keep marag even keel,
it tak her wisd & guid, encouragment etc
she grtest influ in home & this import 2day
Husbands shud B Band-Aids=anglo sax=Band of house
If he this, he Band keep & hold 2gether, no mean all
revolv round him, but he stabiliz influ many situat
Egul import hav both=Safty Valv & Band-Aids
Shar Illus Meanest Mother)
Chilrn shud say not only of M but F as well
only wen M&F tak responsib serius will socie chang
U wivs Safty Valvs? U Hubs R U Band-Aids?
Sin, separ, divorc RU work partic famly?
~~last man cum Award by fams, & 2 sets set apart 4 G 2day~~
~~U may remain at seat if want~~

"Safety Valves And Band-Aids"

Text: Ephesians 5:21; Scripture: Ephesians 5:15-33

(Illustration of women's libbers and "God Isn't Dead, Trust Her")

~~Today has the distinction of being not only Mother's Day, but Father's Day~~

This is a good example of how twisted and warped our society has become. Our Conference Minister Paul Westcoat remarked last week that he feels the breakdown of the home is one of the biggest problems we face in our nation today. This is something I have preached and said for the last 3 years. I believe that with each passing day the situation becomes more critical. Each year we are very careful to set aside a certain day in May to observe as Mother's Day, and we set aside a certain day in June to observe as Father's Day. But I believe we need ~~to~~ to concentrate on getting the family together as a unit, instead of wasting our time and energy striving to sing praises to Father and Mother when ~~the~~ many of those Father's and Mothers are not fit to bear the name. All of this has grown into a huge commercial venture with the only object in mind to separate you and me from our money in order to do this honoring.

God has ordained the family unit and He doesn't separate father or mother to receive special praise for being a father or mother. He has given mankind the family unit and it is within this structure that we are each to operate and have our own special functions. After God had created man we read in Genesis that He stated it was not good for man to be alone, (read Gen 2:18.) It was at this point then that He created woman, vss 20b-25, (read). Here then is the establishment of the family. But there is more than a man and woman becoming man and wife through marriage and Paul spells this out in much more detail as we read in our Scripture for this morning. Let us turn again to this portion of Scripture. He The first big thing which Paul points out is, (read vs 21). In the "Fear of God." This means to look to Him in expectation for the answers to life's problems in the marital state, or in the single state.

But then Paul goes on to cover the duties involved in marriage, vss 22-24, Read. I can well imagine how many of the people in Ephesus must have felt when these lines were read to them, especially the men. "See, didn't I tell you that women are supposed to be our servants and wait on us hand and foot. Doesn't this

prove what we have been saying all along?"

Then the words were read as Paul continued his inspired writing a little further, (read vs 25) "But wait a minute. What's this?" All of a sudden things have suddenly taken a turn for the worse. "As Christ loved His Church!" "Why that means a sacrificial love, and a husband is expected to do that for his wife?" (Read vs 26-29). This means then that we men are to have a love such as God had for the Church, toward our wives. Wow! Isn't that mind boggling?

Vss 30-31, Here we see what God was saying when He said that man needed a help meet in Genesis. They were to form a new relationship together, husband and wife. Paul recognized this as a mystery, vs 32, but he closes this portion of Scripture with the words, vs 33. It is to be a mutual love and respect together. But what determines whether two people live up to what God wants this marital arrangement to be? The answer of course is the end result of it. For usually from this union comes children and children are what makes a woman a mother, and a man a father. We need to realize that it takes both to make a sound marriage.

A woman cannot be a mother by herself, nor can a man be a father by himself, it takes both a man and a woman, and I don't care what the female homo-sexuals are saying about becoming mothers by artificial insemination today. In order to have this sin perpetrated on society it requires the donation of the seed which must come from a proxy father, but a man nevertheless. God's plan for the proper continuance of mankind is through marriage and no other way.

So why all the fuss? Simply this. There are mothers who deserve to be honored today, and there are fathers as well. But there are also mothers and fathers who are completely unfit to be called by those names.

~~What we need in our society today are Safety Valves and Band-Aids. You may not know what I mean right now, but by the time I am finished I trust that you will know.~~

I would like to share with you some contrasts which we need to look at and I trust they will help us to see what God wants our families to be.

(Illustration of boy and the two books which helped his life the most).

This may be humorous, but it has a germ of truth running through it, for without these two books no good home could be established. But there are other values which must be shared as well.

(Illustration of the finished book, but the lost boy).

Father's must earn a living, but whatever time is available, the love which can be given, should be shared. Contrast this story with the story of another boy.

(Illustration of boy arguing, "My dad knows God").

This is what every child should be able to say of his father. Father's need to know the Lord if they are going to be the fathers they should be.

~~But mothers~~ Or how about the story of the girl who wanted to go to a certain dance and her mother ~~xx~~ did not want her to go; (Illus of this girl, mother died). This would be a sad thing for that girl to bear the rest of her days. But again contrast that story with the one of another mother;

(Illustration of little ^{boy} ~~girl~~ visit shut-ins, and her prayer that night).

He again shines forth an example of a mother's love which was pointing her child in the right direction.

In order to have good families in today's society we need "Safety Valves And Band-Aids." I am sure that almost all of us know what a safety valve is. I ~~xxxx~~ worked for some years in the engine room of an office building in downtown Pittsburgh. Part of my job was to keep the machinery in running order. This machinery included some large hot water boilers. On top of these boilers was a safety valve. The pressure in those tanks had to be kept at a certain level and degree, and the temperature had to be watched rather closely. From time to time we would test the valves by releasing some of the steam. When the lever was pulled a burst of raw ~~xx~~ scalding hot steam was released. In every good marriage there is a safety valve. That safety valve is the wife and mother. It is she who helps to keep the ship of state on an even keel by her wisdom and guidance in most circumstances. It is the wife and mother who has the greatest influence in the home. This is more important today than at any other time. Many times in our marriage my wife has given off a little excess steam which shows that the valve still works. By this I mean there have been days I have come home and she

~~has shared with me her displeasure at different things which may have occurred during the course of her day. As husband I have had the opportunity to be the sounding board and lend the support needed to keep the steam at a proper level.~~

But it works the other way around as well. Husbands should be the "Band-Aids" of the marriage. The anglo-saxon word for husband simply means, "The band of the house." If a husband is the "Band-Aid of the family, it means he is the band which keeps and holds them together. It doesn't mean that everything revolves around him, but that he is the stabilizing influence in ^{many situations.} ~~situations.~~ But equally important is that both husband and wife share as "Safety Valves And Band-Aids," ~~depending upon the situation. They both can be one or the other at different~~
~~times~~

One woman wrote of her mother something I would like to share with you this morning.

(Read the illustration of the "Meanest Mother")

This is what our children should be able to say not only about their mother, but also about their father. Naturally we realize that this is how children should be raised even in our permissive society. It is only when both fathers and mothers take their responsibilities seriously all over our country that we are going to see a turn around of the problems in our society today.

~~During the singing of the last hymn I would like to ask husbands and wives and their children to come forward and let us~~

You wives and mothers here today, are you the Safety Valves you should be in your family? You husbands and fathers, are you the Band-Aids you should be? You who are single, or separated, widowed, or divorced, are you working in your particular family as you should? I am going to ask those of you who want to do so, to come forward during the singing of the last hymn and let us set ourselves and our families apart for God to use and direct. Those of you who wish to remain at your seats may do so as well.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Trinity Sunday May 21, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Lori Zavacky, Sandy Ferree - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "Now Thank We All Our God" Karg-Elert
*Processional Hymn No. 30 "Come, we who love the Lord"
*Ascription - Choral Amen
*Exhortation

*Confession - (In Unison) - "O God, it is easier for us to call you Lord than it is to do what your Lordship requires. We enlist in your causes but find ourselves losing interest. We promise to be courageous but find ourselves giving in to fear. We want to be sensitive but find it easy to be hard. We fail to see and take advantage of the great opportunities surrounding us. Forgive us, our Father, Take our limitations and turn them into possibilities for service. Grant us this grace through Jesus Christ our Lord. Amen."

*Kyrie (Choir, Congregation and Pastor)

*Assurance of Pardon - Choral Amen

*Praise

*Pastor: 'O Lord open our lips

*People: And our mouth shall show forth thy praise

*Doxology No. 551

Scripture: Psalm 100

Highlights of St. Paul's

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response

Who's Who in the Pew

Offering

Offertory "Go Not Far" Zingarelli - Chancel Choir

Anthem: "Fairest Lord Jesus" Howdy Bolam and

Chancel Choir with Rol Thompson, flute

Communion: "HOW DO YOU SPELL RELIEF?"

Communion No. 299 "Lead on, O King eternal!"

Benediction and Threefold Amen

Postlude: "Agincourt Hymn" Dunstable

-----*Congregation Standing-----

The Lovely Flowers on the Altar have been placed by

Mrs. Kenneth Tressler in memory of her "Parents"

Serving as Ushers today are: *Robbie Vinroe, Brian

Pfabe, Chris Pfabe, Bob Dellen and Gordon Kennedy.

Elder and Mrs. Harry Fry will be at the door this

morning to greet the Congregation and Visitors.

Nursery will be provided today by Barb Andrews,

Beth Burns and Laurel Stauffer

Bill Thompson and Roy Andrews will be visiting at the Hospital this week.

> Hospitalized: Mrs. Mae Dutter - BCMH; Eleanor

McWilliams - Sunnyview; Arthur Covert - V.A. Hospital.

> Today - We will have 20 going to Lake Erie Association

Meeting this afternoon at Fredonia. We will all meet at the Church at 1:30 P.M.

Tonight - 6-8 - Youth Fellowship Meeting

> June 4 - Congregational Meeting at 10:00 o'clock

Service (notice the time change will be on June 4),

The Congregation at this time will be notified as

to how we are going to borrow the money on the new

Educational Building.

No one signed up in the office last week, or left us

know that they are graduating. Please let us know

if you are graduating from College, High School or

trade school.

> VACATION BIBLE SCHOOL - Pre-registration is now in progress. We would like to have everyone registered by June 4th. We need to know how many are coming

so we can order materials.

Wed. - 7:30 - Constitution Revision Committee.

Don't forget to pick up your Confirmation Pictures.

The price is \$4.00.

Almighty God, we thank you for the health and strength you give us to earn our keep. Give us not only thankful hearts, but a new desire to do all labor well. Forgive us for any strife or discord we may create in our work. Free us from causing problems with our fellow workers. Let us love instead of hate, and cleanse us once again. This we ask in the name of Jesus our Lord
amen.

"How Do You Spell Relief?"

Text: Psalm 100; Scripture: Psalm 100

(Illus Chas A Tindley, blk ex-slave pastor Phila)

Now, "HOW DO U SPEL RELIEF?"=Shirl=Relief, Me=Release

Thez spels bad as TV=Roloids & real spel in Bible

Scrip this AM giv anser enuf 2 help any1 hav relief

Vs 1=B Thankful & this Tindley did & was & G relieve

Thankfulness mus cum in 66rm submission

How Ps say this?=Vs 3b & this say G in charge

He in control, He shepherd & we sheep, follow Him

Do sheep tel shep wat 2 do? Do parents let child tel

Most don't, but permiss societ sum do & fail miserabl

Parents point way Bcuz, experienc, age & so on

G lik this & kno wat need & giv 2 us even tho we

cannot C wat purpos our livs serv

(Illus woman Wash, DC & no C Wash Monument)

This mattr no B abl 2C forest 4 trees

If cud stan bak & C whol pictur perhap underst

But G no giv whol pictur & only litl at time & so

mus thank Him 4 His wisdom in doing this 4 us

Vs 1=B Joyful=& canno do if fil with grief, sorro

This no mean lif all smiles, G no want this nor duz

He expect it 4 He kno wen deth, ilnes, suffr cum, we

sad, hurt, cry, mourn

But He want us 2 rise abuv circumstanc & C joy in

midst them

(Illus Mr. Rainy & joy in his life)

Lif aroun may B shambls & utter chaos reign, but if

King in residenc of harts we can hav joy

How many felt Joy at rain this wk? I didn't at 1st

(Examp of flood lawn, no grass, & OK G it yours etc)

Found Joy in rain & help lift me abuv rain, dreary

Up: Bros hate yng 1, sell slavry, he afflic suffr

Yet suffr & afflict gav nexess pcep 2B gentl leadr

Why all turn out as it did? Bcuz he trust G

Read=Gen 50:20

Vs 4b=Praise=this mos difficult 4 any1,

difficult Bcuz past circumst & nothin ther 2 Praise

or present & ther nothing 2 praise G 4 either

But G want 2 show us that if trust Him He will

bring 4th gud out of all circumstances

(Illus Wm Carey & burned printing plant)

How many us cud do this? Or how many cud pray as Js

did=Thank U 4 bringing me 2 this hour"

Wen think this we kno G offr self as Sacrif of Prais

4us we need 2 Prais G 4 all things Bcuz get gud from

Need 2 hav vision of cross & no probs prais G then^{svil}

(Illus Rachel Saint) Ho U Spel Relief? Worl spel;

Rolaid, Alk Selt, pills, bottle but Ps=Vs 3=God

4 this let us show 4th=Thanks, Joy, Praise

"How Do You Spell Relief?"

Scripture: Psalm 100

(Illustration of Charles A. Tindley, black ex-slave pastor in Philadelphia)

Now how do you spell relief? I asked Shirley this the other day and she said "Releif," which of course is wrong since it is spelled, "Releaf." Of course in case you haven't discovered by now, these spellings are as bad as the one on TV which spells it, "Roluids." But the proper way to spell relief is found in many portions of Scripture, but basically it is found many times in the Psalms. Our Scripture for this morning spells Relief in a manner which can assist anyone to find and have relief no matter what the problem or trouble may be.

What the 100th Psalm points out to us is that first of all we are to be Thankful. This is what Charles A. Tindley did. Although his child had died during the night, and they had nothing to eat, he thanked God for what he did have, and God sent relief even while he was thanking God for it.

This thankfulness then must come in the form of submission. How does the Psalmist express this? Look at verse 3, "It is He that hath made us, and not we ourselves. We are His people, and the sheep of His pasture." He is the one in charge of our lives. We can control nothing, but He can control all. It is He that is the shepherd and not we. We cannot tell Him what to do, He must tell us. As a Father He must be in charge. Do parents let their children tell them what they are going to do and do it? Unfortunately we must say that in today's permissive society some are striving to raise children in this manner and are finding out they are failing miserably because of it. But normally we know that parents try to point their children in the right direction because they are older and wiser, and have been through some things which qualifies them to give direction in this manner. The same is true of God. He knows what we need and what we don't need. He seeks to give us the things we need even though we often cannot see what purpose some parts of our lives serve. Many times we are like the lady who went to Washington D.C. on a tour. The group was whisked all over the place and finally they were herded into an elevator and taken to the top of the Washington Monument. The lady looked all around and said, "Oh, isn't it wonderful?"

Why I can see all the points of interest. There's the Capitol, the White House, and the Lincoln Memorial, But where is the Washington Monument?"

It is a matter of not being able to see the forest for the trees. If we could stand back and see the whole picture, perhaps we could understand. But God doesn't choose to give us the whole picture. He gives it to us a little at a time and so we must be thankful to Him for what we can see and observe, and trust Him for the rest of it.

Now is that the Psalmist tells us in verse 4, "Enter into His gates with thanksgiving," but then he adds, "And into His courts with praise." Praise, is the second element we must render to the Lord.

The Psalmist tells us that the second element we need is to give forth joy.

In verse 1 we read, "Make a joyful noise unto the Lord." You cannot make a joyful noise if you are filled with sadness and grief. This doesn't mean that there are only to be smiles through all of life. God doesn't want that, nor does He expect it. He knows that when a loved one dies, or there is illness, or suffering we become sad, and grieve, and cry. But what He does want is that we rise above a lot of circumstances of life and see joy in the midst of them. ~~XXXXXXXXXX~~ (Illustration of Principal Rainy and joy in his life, #602 -2400 Illus)

Life around us may be a shambles and utter chaos may reign, but if the King is in residence in our hearts we can have joy. How many of us felt joy at all the rain we had this week? I felt like most of you when the rain continued to fall without letup. But I got up one morning and looked out at the flooded brown portion of ground on which I had planted grass seed and I thought, "Oh no, the seed is either going to rot, or float away." But then the thought came to me that it is not mine to worry over. At this point I said to God, "Well God, its your ground, and your seed, and if you want me to have mud instead of grass, I'll take it," and thank you for it." Do you know what? The grass is starting to sprout and it looks as though it will grow after all. But I found myself whistling at different times during the dreary spell and it made things go just that much better. It was then that I began to recall how God has promised that

He will show us He is with us even in the most dreary hour of day or night.

Look at the story of a family which had been told by God that a younger brother was going to be their leader. The brothers hated him, and sold him into slavery. He suffered and was afflicted for years. Yet this suffering and affliction gave him the necessary preparation to be a kind and gentle leader. Why did all of this turn out as it did? Because he trusted God to bring joy out of his suffering. Read what he said in Genesis 50:20, (read).

The third element the Psalmist points out to us for relief is Praise. In the middle of verse 4 we are told to enter "into His courts with Praise." This is the most difficult part for any of us. It is difficult because we may know of our past circumstances and we cannot find much there to praise God for. Or we may look at the present and there doesn't seem to be much there to praise God for, or the future may give no hint of anything to be praising God for wither. But what God wants is for us to trust Him to show us that out of all circumstances He will bring forth good.

(Illustration of William Carey the missionary and printing plant burned)

How many of us could do as he did? Or how many of us could pray as Jesus did saying, "Thank you God for bringing me to this hour?" When we think in terms such as this we see that God Himself offered a sacrifice of praise for us. We need to praise God for all things because He always brings good from evil. We need to have a vision of the cross and then we will have no problems with praising God.

(Illustration of Rachel Saint and baptized by the man who killed her father)

"How do you spell relief?" The world may spell it Roloids, or Alka-Seltzer, or dispense it from a pill box, or drink it from a bottle; but the Psalmist points it out to us in plain and simple language in the beginning of the 3rd verse of the 100th Psalm. "Know ye that the Lord He is God." Relief is spelled, GOD, " God. For this let us show ~~thank~~ forth thanks, joy, and praise.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday After Pentecost May 28, 1978
The Rev. Jack Levin, Guest Minister
Mrs. Wallace Feder, Organist
Mr. Howard Bolam, Liturgist
Lori Zavacky, Sandy Ferree - Acolytes

ORDER OF WORSHIP 11:00 A.M.
Prelude: "Come Holy Ghost" Wilson
*Processional Hymn No. 322 "The Church's one Foundation"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) "Lord God, our Saviour, you have been faithful in your promise to deliver us from the guilt of our sins, and make us acceptable to you and your kingdom. But too often I have not been faithful in following my promise to obey your will, and I have not loved my neighbors and enemies. I humbly ask forgiveness, Lord. In Jesus' name. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
* Layman: "O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Acts 8:26-29
Hymn No. 254 "Jesus, I live to Thee"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "O Lord of Rest" Wilson
Solo "I Believe" Karen Maloney
Sermon: "THE CONVERSION OF A GOVERNMENT OFFICIAL"
Hymn No. 221 "My faith looks up to Thee"
Benediction and Threefold Amen
Postlude "Battle Hymn of the Republic"

The Lovely Flowers on the Altar have been placed by Mrs. James Stewart in loving memory of her Husband - Jimmy.
Serving as Ushers today are: *Don Kingsley, Richard Mangel, Art Carney and Gary Penar.
Elder and Mrs. Charles Penar will greet the Congregation and Visitors at the door this morning.
Nursery will be provided today by: Chris Gibbs, and Pauline Fencil.
Hospitalized: Mrs. Zoa Morrison and Mrs. Lillian Kradel. Mrs. Mae Dutter would like to thank everyone for their Get Well Cards and Prayers.
Don't forget next week we will have a time change in Church School and Morning Worship. Church School will be at 9:00 and Morning Worship at 10:00. There will also be Junior Church during the Morning Worship Service.
Holy Communion will be next Sunday at 10:00 in the Pews. Holy Communion will be next Sunday evening at 7:30 at the Altar.
We wish to thank The Rev. Jack Levin for being with us today and bringing the message.
Our thanks to Elder Howdy Bolam for serving as Liturgist today.
Rev. Link will be back next Sunday. Dale was married yesterday.
Congregation meeting will be next Sunday after the Service for the purpose of telling the Congregation where the Church will borrow the money to finance the new Educational Building.
VACATION BIBLE SCHOOL - Pre-registration is now in progress. The registration forms are in the Narthex. We would like to have everyone registered by June 4th (next Sunday). We need to know how many are coming so we can order materials.
Mr. Arthur Covert - Veterans Hospital
Mrs. Eleanor McWilliams - Sunnyview
Next Sunday afternoon - 2:30 - UCC Concerns meeting with three Church here at 2:30 P.M.
Daily Bread Booklets are in the Narthex - if you wish to leave a donation - a box is provided.
Western Penna. Bible Conference - June 18-25, Slippery Rock, Pa. Leaflets in Narthex.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Third Sunday After Pentecost June 4, 1978
The Rev. Ralph C. Link, Minister
Mrs. Kay Morris, Organist
Robin Knauer, Beth Feder - Acolytes

ORDER FOR HOLY COMMUNION 10:00 A.M.

Prelude "If Thou But Suffer God to Guide Thee" Bach
*Processional Hymn 184 "All hail the power of Jesus' name:"
*Ascription - Choral Amen

*Alternate Order of Communion Page 32

Scripture: Luke 22:7-20

Hymn No. 338 "According to Thy gracious word"

*Apostles Creed

*Gloria Patri

Announcements

Offering

Offertory: "I Call to Thee, Lord Jesus Christ" Bach
Solo: "Going My Way" Copeland - Sung by Rob Sybert

accompanist - Cyndie Sybert - Piano

Sermon: "TAKE AND DO"

Communion Hymn 341 "Here, O my Lord"

*Alternate Order of Communion Page 33

The Communion

*Prayer of Thanksgiving

*Hymn of Thanksgiving 182 "Fairest Lord Jesus!"

*Benediction

*Threefold Amen

*Postlude "Come, Holy Ghost" Armsdorf

----- *Congregation Standing -----

The Lovely Flowers on the Altar have been placed by
Mrs. Ann Williams in loving memory of her "Husband" -
Woody.

Serving Communion today: Richard Mangel, Charles Penar,

Bill Thompson, Howard Bolam and Norma Knauer.

Deacon and Mrs. William Thompson will greet the Congrega-
tion at the door this morning.

The Communion Cards are in the Pew holders. If you are
visiting please put either your Pastor or Church and
dress on the back of the card and they will be forwarded.

Tonight at 7:30 - Holy Communion at the Altar.

Next Sunday at 7:30 - Grange Hymn Sing - Congregation
and friends are invited.

Nursery will be provided today by Dru Rensel and Lori
Zavacky.

Hospitalized: Mrs. Zoa Morrison and Mrs. Lillian
Kradel. *EVELYN KNAKEY, REV. C. W. R. D. STEVENSON*
Mrs. Peg Snider would like to thank the Congregation
for the Tapes - Tape Player and the person who delivers
them to her each week.

Next Saturday the Youth Fellowship are going to have
a car wash and Pancake breakfast here at the Church.
\$2.00 for Car Wash and Pancake breakfast for driver,
each additional passenger \$1.00 each. *8:00 to 1:00*

The Youth Fellowship are on a Retreat at Cooks Forest
Friday evening thru Tonight.

If we are going to make Church School worth while -
bring your children and stay yourself. There are a
lot of good classes for everyone - Church School is
at 9:00 and Morning Worship at 10:00. Junior Church
will be led by *Liz Armstrong and David Smith*

Today after the Service - a short Congregational
meeting for the purpose of explaining where we will
borrow the money for the new Educational Building.

Today - 2:30 - Meeting with the 3 other Churches on
U. C.C. Concerns here at our Church.

Our Congratulations to Mr. & Mrs. Dale Link on their
Wedding last Saturday a week ago.

VACATION BIBLE SCHOOL - Please register today for
Vacation Bible School. June 19-22nd; 26th - 29th
at 6:30 in the evening until 8:00 P.M. each evening.
There is a different age group for everyone in the
Family. Registration forms are in the Narthex.
We need to know how much material to buy - so please
register today. *ADULTS - GROWTH*

Teacher's training will begin this Fall for anyone
interested in teaching or just self development.

Wed. - 7:30 - Church Council meeting.

Thurs. - The Newsletter will be published, please
have all material in by Wednesday.

June 25 - Church in the Park and Picnic - It was really
nice last year and I am sure you will enjoy it.

Wed. 21 - Young Congregationists from Newton Fall,
Ohio will be here. Rev. James Keough will lead this
Group in singing. We still need placed for 1 couple,
4 boys and 7 girls. Please contact Pastor or Bea if
you can help. Refreshments will be served afterwards.

"Take And Do"

Text: Luke 22:17; ~~18~~ & 19;

Scripture: Luke 22:7-20

Jesus had fulfilled about 3 or 3½ years of His public ministry and was now at the point of sharing the Feast of the Passover with His disciples. So He sent His two trusted disciples, Peter and John to a certain place in the city where they were to meet a man and make the necessary arrangements. Thus, all of the details had been worked out and they assembled in what we have come to know as "The Upper Room." At this point in the beginning of the meal Jesus speaks to His disciples and He said, "With desire I have desired, etc, vs 15-16." This meal has come to be known as the "Lord's Supper," just as the prayer He taught His disciples has come to be known as the "Lord's Prayer." But ironically in both of these forms are to be found two elements which are demands upon each of us if we truly want to be followers of Him.

The first thing we see that Jesus did was to take the cup, vs 17, and to share it with them. But He said, "Take this, and divide it among yourselves." This was not only a command to partake of the wine, but to "RECEIVE IT." ~~Take receive something~~ (Illustration of boy and uncle offering nickles and dimes)

The boy was not only smart enough not to shut off his supply of money, but he was smart enough to know that he had to take it to be able to have it. This is what Jesus was imparting to His disciples in this Last Supper. But it was also the message He had imparted ~~xxx~~ throughout all of His ministry. He had invited anyone to "Take" His words, to rely upon Him, to receive that which He offered so freely. "Take my yoke upon you for my burden is easy and my yoke is light." This meant to grasp, to lay hold of, to reach out and utterly "Take" what Jesus had to offer. And even in His last moments among those He loved, He thought enough of them that He wanted them to receive that which He had to offer.

But also in all of Jesus' life was to be found another element and this required something on the part of those who did come and "Take." We find this spelled out in the 19th verse, (read verse). He said, "This Do." This means to not only receive, or "take" the wine and the bread, but to "Do" this in remembrance of Him.

To "Do" is to be involved in an action on our part. But what action is involved? We can answer this by asking what ~~action~~ was being signified by the actions of Jesus following this "Last Supper" with His friends? The answer of course is the action of the Sacrifice of Himself for mankind, and in that action is to be found "Forgiveness." So we not only "Take" what Jesus is offering us, but we "Do" something about it. The first thing we must "Do" after "Taking" that which Jesus gives to us, is to emulate Him.

(Illustration of King George IV and forgiving a loitering messenger)

This is the first requirement,; to forgive as we are forgiven. But this is difficult and does not come easy. Can we think of anyone this morning we have not forgiven in our hearts. If there is a grudge or sore spot there caused by someone's doing something to us we must forgive them in order to receive the forgiveness of God. Let us each just reflect a ~~moment~~ moment on this and ask God's forgiveness for them, and for us as well, for any bitterness which may be there. Let us pray for a moment.

But we must also realize that it not only takes our forgiving of others to be forgiven, but it also takes another type of action as well. In another portion of Scripture Jesus said, "Do unto others." And again this is difficult.

(Illustration of missionary, Japanese soldier, and "Take and eat.")

This soldier was willing to show what he had learned from Jesus' teachings. Maybe we haven't exactly been willing to "do" just exactly what Jesus demands of ~~us~~ us and we may wonder why life does not hold the joy which it should. What we need to realize is that we must first get ourselves ~~xxx~~ in a proper relationship with the Lord, and then other things are going to fall into place. Let us each one reflect for a moment of how we may be acting toward others, or how we may be treating ~~xxxx~~ others and then are wondering why our lives are not right. Let us look to God again briefly in prayer.

Now I would invite all of you who profess a belief in Jesus Christ to come with me and let us gather around His table.

(Poem: "Come To This Table") Come now, and let us eat and drink; let us first "Take", and then let us go forth and "Do."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
ly Communion (Altar) June 4, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Rosemarie Bowman, Guest Organist

ORDER FOR HOLY COMMUNION - 7:30

Prelude
*Hymn No. 8 "Praise ye the Lord, the Almighty"
*Ascription
*Invocation
Scripture: Responsive Reading #47 - Page 596
Offering
Offertory
Communion Meditation: "Common Elements"
Communion Hymn No. 204 "Break Thou the bread of life"
*Alternate Order of Communion Page 32
The Communion
*Prayer of Thanksgiving
*Hymn of Thanksgiving 278 "O Love that wilt not let me go"
*Benediction
*Threefold Amen
*Postlude
----- *Congregation Standing -----

We invite all Christians regardless of denomination to
partake of the Lord's Supper with us.
Please fill out a Communion card so that our Church's
records are accurate. You will find them in the
receptacle on the back of the pews.
If visitors will put either the name and address of
their church on their Pastor's name and address on
the back of the communion card, it will be forwarded.

*IF YOU SHOULD HAVE TROUBLE KNEELING PLEASE
FEEL FREE TO STAND.*

*THE GRASSHOPPERING FOR OUR NEW MULTI-
PURPOSE BLDG IS SCHEDULED FOR 2:00 P.M.
NEXT SUNDAY. ALL INVITED.*

"Common Elements"

Text: 1 Cor 10:16

Why Bread & Wine?

2 substances common, but hav sumthin in common
(us B made from multiplicity of material
1 grain wheat no gud: 1 grape no gud, need multiplied
thousands:

Similar in other ways
Wheat: pass thru winter, ground 2 flour, fired in oven
Compar 2 Js & sacrifice = For You, rigors, Calvary

Grapes: Mus B pressed & squeezed & lose lif 2 make
wine: Comapr 2 Js & lif squeeze out litl by little

Thez symboliz passion & suffr 2 obtain our salvation
Wen we join 2gether as peop of G we lik Wheat & Grap
we lose our identity & Bcum 1 in Him,
But involv in this L'S Supper we also mus B individ
2 Bcum a part of the whole

"Being Lead To Know"

Scripture: 1 Corinthians 2
Text: 1 Corinthians 2:12

Here is a portion of Scripture in which Paul explains the main thrust of his preaching. Let us look at it again.

Vss 1 & 2 show that Paul came not to speak of his wisdom but the special preaching of Js Xp.

(Illustration of Church & arch above it, "We Preach Christ Crucified")

Paul knew that in the quest to impart more wisdom comes the desire to forsake the very plain and simple thing which is Jesus Christ crucified. Without this message preached in all of its simplicity and power, the Church cannot stand for long. Paul goes on to state that he was fearful and trembling, but his preaching was done through the power of the Holy Spirit's power, vss 3,4.

This was done so that the faith of those who heard would not be in the wisdom of men, but in the power of God. In God's Word.

(Illustration of new young preacher & congregation of learned men, call to Dad and Dad's advice, to preach the Gospel, most of them do not know it.)

Paul uses a word in the 7th verse, MUSTERION which means something that is hidden. It is used in the sense of a group who ~~xxx~~ have been initiated into a certain group know the language and those who have not are unaware of what is meant. Those who have accepted the Lord know the musterion of God, but those who do not or will not, do not know this mystery, vs 8.

We do not understand all that God has in store for those who really love Him and live for Him, vs 9.

But the Holy Spirit has come and shows these things to those who are in Christ. vs 10.

No man knows the inner man except the person who is living that particular life. We cannot see into the heart of a man and know his inner thoughts and motives. We cannot know that man as he knows himself, vs 11a. But the same is true of God. It is only the Holy Spirit that knows the intimate things of God, and it is only the Holy Spirit which can give them to us.

True wisdom does not come from man, but from the Spirit of God. The Holy Spirit And these truths Paul writes, come only from God freely. ~~But the~~ The spirit of the world is the things of the world. Those that are secular, or come from Satan himself. It is the Spirit of God, or the Holy Spirit which permits us to know the things that are given to us freely from God, vs 12.

Paul elaborates on this a little more in vs 13, where he points out that this is not in the wisdom of man, but from the Holy Spirit which lets a believer compare spiritual things with things that are spiritual.

Then follows a comparison between the natural man and the spiritual man. The natural man cannot discern, or understand the things that are spiritual because its like trying to mix apples and oranges. Apples will always be apples, and oranges will always be oranges, and never the two can be different. A natural man must become a spiritual man if he is to understand and know spiritual things. Paul points this out in vs 14-15.

The word for spiritual in the 15th vs is: PNEUMATIKOS, or spirit filled. This means a person who is literally filled with the Spirit of God. PNEUMA means air, or breath, or wind. Using it in this light then it becomes a man who is filled with the very breath of God. The hymn says, and we shall sing it as our last hymn, "Breath on me breath of God." This is what PNEUMATIKOS means. Paul closes his discourse by stating that no one could ever know the mind of God or instruct Him, but the believer can be taught by God because he knows Christ, and therefore can understand the mind of Christ. This again is the spirit filled individual.

So basically in all of this Paul is saying that a spiritual person is "Being Led To Know," through the work of the Holy Spirit.

(Illustration of "I'm no theologian.")

We do not need to be a theologian to understand what God wants us to understand. All that is required is that we know Christ as our Saviour, and that we seek to grow in His Word. We must study to show ourselves approved as Paul points out in Timothy. The Holy Spirit will instruct us and we will know what God wants us to know. Unlike the man who did not understand Communion, we can

(Over)

know that Communion is the partaking of the elements of bread and wine to forgiveness of our sins. But it is also in Remembrance of the sacrifice Jesus Christ made for us. In this Sacrament we are dealing not only with the mystical presence of Jesus Christ, but with the presence of the Holy Spirit guiding us into all truth. Come, let us eat at His table.

Now the things that are given to us are really from God, and that is why we can have a little more in us, where we have not this. It is not in the nature of man, but from the Holy Spirit which is a believer. Compare spiritual things with things that are spiritual. Then follows a comparison between the natural man and the spiritual man. The natural man cannot discern, or understand the things that are spiritual, because he is like trying to mix apples and oranges. Apples will always be apples, and oranges will always be oranges, and never the two can be different. A natural man must become a spiritual man if he is to understand and know spiritual things. Paul points this out in 1st Cor. 13-12. The word for spiritual in the text is *psychikos*, or spirit filled. It means a person who is literally filled with the spirit of God. *Psychikos* means man, or breath, or wind. Using it in this light then it becomes a man who is filled with the very breath of God. The hymn says, and we shall sing it as our last hymn, "Breathe on us breath of God." This is what *psychikos* means. Paul opens his discourse by stating that no one could ever know the mind of God or instruct him, but the believer can be taught by God because he knows Christ, and therefore can understand the mind of Christ. This again is the spirit filled individual. So basically in all of this Paul is saying that a spiritual person is "being lead to know," through the work of the Holy Spirit. (Illustration of "I'm no theologian.") We do not need to be a theologian to understand what God wants us to understand. All that is required is that we know Christ as our Savior, and then we seek to grow in His Word. We must study to know ourselves approved as Paul points out in Timothy. The Holy Spirit will instruct us and we will know what God wants us to know. Unlike the man who did not understand Communion, we can (over)

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania June 11, 1978
Fourth Sunday After Pentecost
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Choir Director and Organist
Robin Knauer, and Beth Feder - Acolytes

ORDER OF WORSHIP 11:00 A.M.
Prelude "The King of Love" Willan
*Processional Hymn No. 8 "Praise ye the Lord, the Almighty"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) "Most Merciful Father, like
the prodigal we come before thee to confess that we
have sinned and are no longer worthy to be called thy
children. Against thee we have rebelled. Yet in our
distant land thou through thy Spirit doth say to us,
"Come home." By that same Spirit make us clean, that
we may stand before thee once again to affirm our
sonship, through Christ our Lord. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: Deuteronomy 1:1-18
Hymn No. 373 "Christ for the world we sing"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "Jesus, Priceless Treasure" Bach
Solo "HE" Sung by Karen Maloney Richards
Sermon: "T.G.I.F."
Hymn No. 393 "O brother man"
Benediction and Threefold Amen
Postlude "Ricercare" Frescobaldi

The Lovely Flowers on the Altar this morning have been
given by Miss Clara and Miss Florence Shakely in
memory of Loved Ones.

Serving as Ushers today are: *Wally Feder, John Snow,
Steve Vargo and Gottlob Kradel.

Elder and Mrs. Harry Fry will greet the Congregation
at the door this morning.

> Hospitalized: Mrs. Lillian Kradel, Mrs. Zoa Morrison, *VA.*
Mr. Donald Stevenson, Mrs. Bessie Hampton. *Rev. Cooper 4/24.*
Nursery will be provided today by: Sandy Sheppeck, *Rev. Cooper*
Marci Sheppeck, and Amy Burns.

> Our Sincere Sympathy to the Family and Friends of
Mrs. Clarence Shick who passed away this week.
We are passing a cookie list today - Be generous -
there are two different activities that the congrega-
tion is invited to during Vacation Bible School.
Please let us know when you can have them and how many
you can bake.

> Today - 2:00 - Groundbreaking - everyone is invited. *39 000*
Tonight - 7:30 - Grange Hymn Sing - Congregation and *Rev. Cooper*
friends are invited. *Down*

Tuesday - 7:30 - Constitution Revision Committee
Meeting - Chet Stauffer, Chairman.

Mr. & Mrs. Clarence Sherman would like to thank all
those who sent them cards for their 50th Wedding
Anniversary - they were greatly appreciated.

There were 2 separate envelopes put in the Bldg. Fund
envelope (Program of Progress) the last two Sundays
of May. They were not marked - There was \$1.00 in
each of them - Contact Lois Wogan or the Office if
they happen to be yours. Please put names on all
Bldg. Fund envelopes.

The CENTENNIAL PLATES are ready and Mrs. Paul Campbell
will be downstairs in the room next to the Kitchen
so that you can pick yours up after the Service.
There are some extra plates if you would like to have
one at \$3.50. There is a history on the back of the
plates and the year 1878-1978 is also on this one.

> If you have not already registered for Vacation Bible
School - please do so today. Registration forms are
in the Narthex.

June 25 - CHURCH IN THE PARK AND CHURCH PICNIC at
Butler Memorial Park - Large Shelter in back.

11:00 AM. INSTEAD OF 10:00
(P. S. THAT SUNDAY).

"T.G.I.F."

Text: Deut. 1:5; Scrip. Deut:1:1-18

Expl TGIF 2wok peop, I kno wat day is & submit mean
s thin else

(Illus Minister, model loco & backward)

He prob cud say Thank Gudness It Forward

M sag in this=lot Ch peop run bakward & expec cong

2 do likewise, But G duznot C it this way & set B4

mankind 4ward direction in which 2 go

Gud cas in pt is Scrip AM=Perhap lk Mos mere say hist
not so ~~xx~~ & vs 1=Jordan & also vs 5 =READ

Mos & peop this side Jord

Then vs 2=mor signif & vs 3=even morso (READ)

perhap U kno wat this mean but if don't, let us go

bakward in livs peop Is 2 determ signif

Briefly luk bak=Deliv from Egyp & trav 2ward Prom Lan

Several test situations G giv 2 prep 4 Prom Land

March Sinai 2 Kadesh-Barnea & send spy serch Canaan

12=1ea tribe=Majority/Minority=10 & 2, Josh Caleb

Turn 14 chap Num 26-38 journey 11 wks tak 40 yrs

Insted go 4ward, peop Is go bakward, All who bin 20yr

or mor at Kadesh-Barnea ded, cept Mos, Josh, Caleb

Mos soon 2die & nu gener cross Jord & TGIF

Ea us involv pilgrim lik Peop Is & ponder 3 choic

#1=Go Bakward & expec all go bakward=liv past no eff

& sinc no eff, no progress & no vibrancy, enthus etc

(Illus woman, blankets & Praise the Lord)

(Illus Doug Oldham, clap, stomp feet, no, no in church)

(Peop say Amen 2 Me & why not?) It may bothr U, but not

me, Shud B joy 2 serv Lord & G want & luv smile & not
frowns,

Xrian lif 1of joy & not sadnes & need expres ch/lif

#2 Mark Time=Isites did; think it=40yr sted 11 day

This horibl cost disobedience & we need 2 lern from

Isites price is aimles exist, not kno wher turn/mov

#3=Follo G directs & mov, many ch peop no lern yet

& this basic lesson 2B follor Xp

2many peop lik Isites, hav bin redeem, but stand

this side Jord insted cros over & accpt bles Prom

(Illus minister watch trains & no hav 2 push)

G provid anser & soluts if faithful & turn lif over

Need 2lk cros rivr lik Mos & shar vu with Peop

Let us lk cros 2day, lk N, S, E, W, & hous, bldg=peop

with needs & same as U&I

Expl dreams, visions & sum Bcum Realits=sum cong also

Unfort sum no visions/dreams & mov bakward or mark ti

P1 29:18=No Vis peop perish & this PM sum drems &

visions wil B start 2ward furthr complet & need 2 joi:

2gethr & march 4ward; Butlr hav men/wom/boy/girl need

2kno Savr we worship & this growth we shud B4, But mus

B wil 2 step in Jord & mov 4ward

TGIF shud B watchword 4 ea lif

Let us step 4th in glorious name Js Xp & giv Him
prais & Glory by sho we willing 2 mov 4ward 4 H,
& unwilling 2 mov bakward or stand still

"T.G.I.F."

Text: Deuteronomy 1:5

Scripture: Deuteronomy 1:1-18

Most of you, or at least many of you have recognized by now the four letters giving us the title of our sermon for this morning signify something most welcome to the average working person. The Letters, "TGIF," stand for, "Thank Goodness It's Friday," thus signifying the end of the workweek with the weekend in sight. This is the usual interpretation of these four letters, but I would ~~xxx~~ ~~stand, use them to stand for something else~~ submit to you that they stand for something with a much greater and far reaching meaning, than merely, "Thank Goodness It's Friday."

(Illus of minister and train hobby, built locomotive and ~~xxx~~ run backwards etc) His remark at that time could very well have been, "Thank Goddness It's Forward." ~~In the life of the people of Israel~~ This minister saw a message in this incident and pointed out that a lot of church people find themselves running backwards and somehow they expect the rest of the congregation to do likewise. But God doesn't see it this way and sets before all mankind the forward direction in which to go.

A good case in point involves our Scripture for this morning. Perhaps the first time we would read it, this block of Scripture would suggest that Moses was merely speaking to the people of Israel and telling them a few things according to their past history. But upon closer examination we see this is not so. If we look, for instance at the very first verse we see, "These are the words which Moses spoke unto all Israel on this side of the Jordan, in the wilderness." At first glance we may just shrug this off as being insignificant. But this same reading is re-iterated in the fifth verse as well, (read this).

Now we see from this that Moses and the people of Israel were standing on this side of the Jordan. This is the first ~~point we need to make. The second point~~ ~~found in~~ thing we see about this Scripture. Next we see in verse two something of a little more significance, (read vs 2), and then in the 3rd verse we see the final thing of significance to be set before us in this Scripture.

Perhaps some of you are way ahead of me and understand what all of this means.

But if perhaps you do not understand this, we need to ^{go backward} ~~back up~~ in the lives of

the people of Israel to determine the significance of all of this.

Looking back on their lives briefly we see;

The people had been delivered ~~from~~ miraculously from Egypt and were ~~now~~ travel

ing toward the Promised Land. They had gone through several testing situations

in their travels which the Lord was using to prepare them for the Promised Land.

They had marched from Mt. Sinai to Kadesh Barnea and the Lord commanded Moses to

send out spies to ~~him~~ search out the land of Canaan. ~~This was done~~ So Moses

sent out 12 spies, one from each tribe of Israel.

But when they returned, there was a majority report, and a minority report.

Ten of the spies told how the people were huge, well armed, well fortified cities

and all sorts of exaggerated claims to throw fear into the hearts of the people.

But Joshua and Caleb gave the minority report which told of how they could over-

come these people. But the majority opinion won out and for this God became an-

gry with the people of Israel.

Let us turn now to the 14th chapter of Numbers and see what all of this brought about in the lives of these people. Beginning with the 26th verse we read,

(read 26 to 38). As we come back to our Scripture for this morning we see that

a journey which should have taken them only 11 days to make, stretched out into

40 years. So instead of going forward as they had done when they left Egypt,

the people of Israel were going backward. All of the people who had been 20

years of age or older when that incident took place at Kadesh Barnea were now

dead. Only Moses, Caleb and Joshua remained. Moses was soon to die and then the

people who had arrived at this point, the new generation, would cross over the

Jordan. For them, they could have each said, "Thank Goodness It's Forward," from

now on."

Each of us here this morning is involved in a pilgrimage much like the people of

Israel. As we ponder this fact we need to realize that we ~~have~~ each have one

of 3 choices which we can make. The 1st is to go backward and expect every-

thing to go backward with us. It's easy to live in the past. No effort is re-

quired. And since there is no effort expended in going backward everything is
tually at a standstill and there is no vibrancy or life connected with it.
(Illustration of woman, blankets, and "Praise the Lord anyhow")

This is what we need in our lives and in our congregations. I heard yesterday
of a famous Gospel singer who came to a certain church and because of his joy-
soon
ful vibrant and alive singing and personality, he had the congregation ~~seen~~
stomping their feet to the music and clapping their hands. During the inter-
mission ~~between his first~~ for the offering, the minister of that congregation
informed the people that they were in God's house and this was simply not done.
There have been times when people in this congregation have said to me that they
were in particular agreement with something done or said on a particular Sunday
morning and they felt like saying "Amen." I have answered why didn't they say
it. This wouldn't bother me, but I know it would bother some of you. But you
see we need to have the joy about us of what serving the Lord really means. God
oves smiles and happy people, not frowns and sour faces. The Christian life is
one of joy, not sadness and we need to express it not only in Church but in our
daily lives.

The 2nd choice we can make is to just mark time. This is what eh Israelites did
they marked time for 40 years, instead of accomplishing their task in 11 days.
Think of it, 40 long weary years instead of just 11 days. This is the horrible
price of disobedience. We need to learn from the Israelites that the price of
disobedience is an aimless existence not knowing where to turn or ~~where to~~ in
which direction to move.

The 3rd choice we can make is that of following God's direction and moving in
it. Many church people have not learned this lesson yet, even though it is the
most basic lesson in being a follower of Christ.

Too many people like the Israelites have been redeemed from their Egypt, and
stand on this side of the Jordan instead of crossing over and accepting the
blessings of the Promised Land.

(Illustration of minister watching trains and being happy to see something he
did not have to push)

God provided the answers and the solutions if we are faithful in giving the
lives we live over to His care and keeping.

We need to look across the river as Moses was doing in our Scripture this morning. He could not cross it ~~xxx~~ and enter that land, but he could share the view with his people. Let us look across our Jordan today.

Look toward the North and ~~xxx~~ the South, and the East, and the West. In each direction you will see houses, and buildings, and in those houses and buildings are to be found people with needs. Their needs are the same as yours and mine. Shortly after I came here I told of having dreams and visions which needed to be made realities. Some of those dreams and visions have and are becoming realities. Some of the people of this congregation had similar dreams and visions and we have shared them together. Some others have gotten these dreams and visions and are working at making them realities as well.

Unfortunately, some have no dreams or visions and are either moving backward or parking time. In Proverbs 29:18 we read, "Where there is no vision the people perish."

This afternoon some dreams and visions will be started toward further completion and we need to all join together in marching forward. Butler is filled with people, men and women, boys and girls who need to know of the Saviour we worship here at St. Paul's. This is what any growth we may have should be used for. But we cannot do anything unless we are willing to step into our Jordan and move forward. "Thank Goodness Its Forward," should be our watchword for each of our lives. Let us step forth in the glorious name of Jesus Christ and give Him the praise and the glory by showing that we are willing to move forward, and are unwilling to go backward or stand still.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fifth Sunday After Pentecost June 18, 1978
Father's Day - Graduates Honored
Mr. Chester Stauffer, Guest Speaker
Mrs. Kay Morris, Organist and Choir Director
Jeff Knauer, Sharon Pfabe - Acolytes

ORDER OF WORSHIP 10:00 A.M.
Prelude "Prelude and Fugue in G minor" Bach
*Processional Hymn No. 4 "Come, Thou Almighty King"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) - "We offer unto thee our Father,
praise for the gift of thy Spirit. We ask for thy Spirit
at the times when we are filled with doubt; when we are
filled with hatred; when we are devoid of patience; when
we show forth selfishness. In all circumstances which
are contrary to thy will, send thy Spirit to help, to
heal, and may we know thy forgiveness, through Christ.
Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Liturg: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: James 3rd Chapter (The Living Bible)
Highlights of St. Paul's Art Snyder
Call to Prayer
Liturg. The Lord be with you.
People: And with thy spirit.
Liturg: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "Andante" Morris
Solo: "Praise Be to Jesus" Gaither
Sung by Lloyd Link
Sermon: "DEADLY WEAPON"
Hymn No. 278 "O Love that wilt not let me go"
Benediction and Threefold Amen
Postlude "Psalm 19" Marullo

The Lovely Flowers on the Altar have been placed
by Mr. & Mrs. Charles Penar in memory of Pam Pflugh.
The two new Living Ferns on the Chancel have been
given by Mr. Donn E. Miller in loving memory of his
"Mother" Mrs. Dorothy Kalb Miller.
Serving as Ushers today are *Rob Vinroe, Steve Smith,
Randy Dellen, Robert Dellen and Gordon Kennedy.
Mr. & Mrs. Robert Kanuer will greet the Congregation
at the door this morning.
Nursery will be provided today by Mrs. Diane Hollefreund,
and Robin Knauer.
Mike Nazaruk and Howard Bolam will be visiting the
Hospital this week.
TODAY THE LOOSE OFFERING WILL BE GIVEN TO THE VACATION
BIBLE SCHOOL TO HELP DEFRAY EXPENSES.
We wish to congratulate our Seniors who are graduating
this year and wish them the best in anything that
they do.
From High School: Ronald L. Davis (Knoch); Robert
Dellen, Karen Kennedy, Sherry McClimans, and Rob Vinroe
all from Butler High.
From College: John Dreher - University of Pittsburgh
School of Pharmacy.
Larry McClymonds - Son of Mr. & Mrs. James McClymonds-
Graduated Cum Laude from Capitol University with BS
in Science with double major in Pre-Med Chemistry
and Chemistry.
Hospitalized: Mrs. Lillian Kradel, Mrs. Bessie
Hampton, Mr. Wilmer Pfabe. Mrs. Norma Wolfe -Montefiore.
Our thanks to "Chet" Stauffer for being with us today
and bringing the Message.
We wish to thank Paul Harbison, Youth Director for
serving as Liturgist today.
Our Congratulations to Mr. & Mrs. Paul Ritter who will
celebrate their 55th Wedding Anniversary next Sunday
June 25th.
Mon. June 19-22 - Vacation Bible School. On Wednesday
June 21 - The Congregationalists from Newton Falls
will be here.
Next Sunday at 11:00 P.M. We will have Church in the
Park (Butler Memorial Park O- Large Shelter in the
Back. There will be no Church School that day.
Beverage and Dessert will be furnished at the Picnic.
Centennial plates are available - First Come First Served
basis - see Joan Campbell - they are really nice.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Church in the Park June 25, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director

ORDER OF THE SERVICE - 11:00 A.M.

Prelude "Suite Gothique" Boellmann

*Ascription

*Opening Hymn #11 Page 6 "To God Be The Glory"

*Call to Worship:

Pastor: O come, let us worship and bow down,
People: Let us kneel before the Lord, our maker.
Pastor: For He is our God;
People: And we are the people of His pasture and
the sheep of His hand.
Pastor: My voice shalt thou hear in the morning,
O Lord:
People: In the morning will we direct our prayer
unto Thee, and will look up.

*Invocation

Hymn #40 Page 20 "Blessed Assurance"

Morning Prayers

Announcements

Offering Offertory "Aria" Flor Peeters

Hymn Selections - (Congregational selections)

Scripture: Galatians 1

Solo: "Oh How He Loves You and Me" David Stull

Sermon: "The Time Apart"

Prayer

"The Lord's Prayer - Solo - Nancy Link

*Closing Hymn #33 Page 18 "My Hope Is Built"

Postlude: "Aria" *Congregation Standing Handel

Serving as Ushers today are: *Richard Mangel,

Don Kingsley, Art Carney and Gary Penar.

Visiting the Hospital this week will be - Walter
Harmon, and Chuck Penar.

Hospitalized: Mrs. Lillian Kradel, Mrs. Bessie Hampton,

Rev. Granville Cooper - V.A.; Art Covert - V.A.

Ruth Davies - Passavant Hospital.

Mrs. Eleanor McWilliams - Sunnyview Hospital

NICK NOWACK - ICU.

VALCIE BOWEN

LETOB FRENCH

Eleanor McWilliams would like to express her appreciation to all those who sent her cards, visited her in the hospital and at Sunnyview (where she will be for several weeks). I appreciate those who remembered me in their prayers, and especially to Rev. Link for his faithful visits and wonderful prayers.

Mr. & Mrs. Gottlob Kradel would like to thank all those who sent cards for their Anniversary.

V. Bible School will be Monday thru Thurs. - from 6:30 to 8:00 P.M.

Our Congratulations to Mr. & Mrs. Harry ^{DAVIS} ~~RAY~~ who are celebrating their 25th Anniversary today.

MAKE PLANS NOW TO CELEBRATE OUR 100th ANNIVERSARY
AUGUST 20 through 27th.

CENTENNIAL PLATES ARE STILL AVAILABLE FROM MRS. PAUL CAMPBELL ON A FIRST COME FIRST SERVED BASIS.

There was \$48.28 received in the Loose Offering last Sunday to help defray expenses of Vacation Bible School.

The Youth donated \$42.25 from the Youth Car Wash to the Vacation Bible School.

The Youth Fellowship donated \$60.00 from the Car Wash to the Building Expansion Program.

Last Sunday there were 134 in attendance.

Teachers Training will begin in the Fall. We are making plans for this now. If you are interested please contact the Pastor.

Christ is fair with people who have some interest in His ministry and mission. He does not recruit them by holding out false promises: "Become a Christian and you will be free of problems; you will enjoy peace and happiness, honor and distinction. Join up with Me and see the world -- see exotic and exciting places!" Nothing like that! Instead He puts this on His recruitment poster: "If any man would come after Me, let him deny himself and take up his cross daily and follow Me."

"The Time Apart"

Text: Gal 1:17-18; Scrip Gal 1:

(Ill s salesman, storm delay, tak vaction now)
Altno story yet man did & this Apostle Paul
Cert mos kno zealous Jew persecut Xpians & G struk
hind Dams rd & follo dram encount Js went Arabia
In 1st chap Gal P outlin sever thing 4 peop Ch Galatia
Among thez testimony wat happ 2 him & Btween lines
read=G hav plan & G plan B work out by G
Examp wat Chet say=WE CAN'T HURRY G:He duz things His
OWN TIME" & P gud examp this;He educ,school Judaism
He over zeal 2 protect & defen by kill
G turn from Xpian killer 2 Xp lover=read vss 17-18
#1=mov 2go 2Arabia;Why? Bcuz apostl no luv & sceptic
2day peop sceptic thoz suddn convert & wait C real
Beneficil go 2ARABIA=song=Lets Get Away From It All
nomads,desert & we need 2 do occasional
(Salvation Army girl,testimony & beat old drum)
Monot & need Tim Apart 2B mor effect,but lif no stay
away 4ever & so P17b & face up 2 wher chang took plac
We need 2 return,mayB not actual but reflect upon G
(Illus Leo Crawford,Chicago & Black man)
We need 2C wher we B if no 4 Grac G thru Js Xp,
Ther but 4 Grace G Go I=watchword as reflect Dam.Rd
Vs 18=(read)=2 wks vacation leadr former hate passion
resolv diffs,mak plans etc
(Illus Js say grow cubits & phys grow stop/spir unlim
VBS 4 this,4 adults & only 8 or 9;eithr all hav grown
& no need & thez few unfortun nevr got messag,pity
or,they seek 2 grow & rest no care;U pik & let G lea
Xpian matur no accident;it delib;read Bibl,study,
pply and do daily
(Illus school grads & no count,figur etc)
Cud say bout ch as well;SS,Conf clas,adults=seem 2
hav fundys,but no seem 2 show it
Sum peop fun/games/recreation & nevr want 2 show fait
any way
Many only do wat hav 2 & no mor
VBS 4 all;Teacher Train 2 develop old/new
G want all us 2 share faith & not just sum
Need follo P examp tak Time Apart & reflect upon G
" 2 get bak 2 basics & thro out thoz things keep
us from stand upon Solid Rock of Js Xp
Let us 2day,1k in2 harts & determ 2mov in directions
G lead us,striving to not only gro ourselvs,but 2
sha this growth in faith and luv

"The Time Apart"

Text: Galatians 1:17-18

Scripture: Galatians 1

(Illustration of salesman delayed in storm, and message, "Start Vacation Immediately")

Although this is only a story, yet there was once a man who did just this very thing. We should qualify this though, and state that he just did not go on vacation, but instead ~~went for a while~~ took a period of time apart from his former life. The man was the Apostle Paul.

I am sure that we are all fairly familiar with him and how he was one of the most zealous among the Jews who persecuted the early Christians and how God struck him blind on the road to Damascus. Following his dramatic encounter with Jesus Christ on this journey, he went into Arabia and this is a part of what we read as Scripture for this morning.

In this first chapter of Galatians Paul is outlining several things for the people of the Church in Galatia. Among what he is saying is to be found his testimony of the change which took place in his life. But what he is saying which can be read between the lines is that God had a plan for him and God's plan worked in his life to bring him around to what God wanted. I liked what Chet said in his sermon last week. It was an excellent message and I know that God was certainly speaking through him. But one small thing I felt was so apropos for each of our lives and it had to do with God's timing. Chet said, and I quote, "We can't hurry God. He does things in His own time." "In His own time," means just that; when He wants it done. Paul is a good example of this. He was educated, and schooled in Judaism and was thoroughly steeped in it. He was so anxious to guard it against all outside influences that he defended it by having the early Christians killed. But here God intervened and turned Paul around. What was once the Christian hater, now became the Christ lover.

And Paul in explaining a part of this tells us in verses 17 and 18, (read). What he was saying was that he did things in 3 distinct steps. Probably at the time these steps were never looked upon as having any significance. But upon later reflection, he must have seen that involved was a distinct pattern.

by
First, he was moved ~~in~~ God to go to Arabia. We read that he did not go to Jerusalem to be with the other Apostles who were before him. Why? The answer is very simple. Had he gone to see them he would have been met with scepticism. They would not have accepted him at that point because they knew of his hatred and opposition to Jesus Christ. We see this scepticism today in certain areas of our society. People who are notoriously anti-Christian suddenly have a conversion experience and we sit back and wait to see if it is genuine. ~~xxxxxx~~
~~xxxxxxtheeditorofxxxxxx~~

So instead of going to Jerusalem, he went to Arabia, and there is something very beneficial to be said for this action. Some years ago a popular song spoke of this and it was entitled, "Let's Get Away From It All." This is literally what Paul did. He went into the desert region where he only came into contact with Nomads, and had much solitude where he could think and pray, and meditate, and get close to God. We ~~need~~ all need to consider doing this occasionally. ~~Life~~
~~often seems to press in on us from all sides and one of the most beneficial~~
~~thing~~

(Illustration of girl Salvation Army and beat this old drum)

Life so often can seem so monotonous and dull that the best thing we can do is to take "Time Apart" from our everyday humdrum existence and get things in order so that we may become more effective in what we are doing.

But Life cannot be lived seeking to evade all responsibility and Paul knew ~~xx~~
~~xxxxxx~~ that he could not stay off in the desert forever and that he had to
face life once again. We need to know this as well. Life cannot be a steady
round of parties and fun and games. Sooner or later we must accept whatever
our responsibilities are and work them out. Paul in his awareness of this not
only was willing to face up to them, but wanted to return to where this change
took place in his life. So we read that he, "Returned again unto Damascus."

was here that he had come face to face with ~~Jesus~~ this Jesus Christ whom he had been persecuting and it was here that he returned to re-think and to reflect upon his future life, not as a persecutor of Him, but as His follower. And we

need to return sometimes to where we had our beginnings and reflect upon what God has in store for us. Now I do not mean that we must return to what the former life may have been, or to go to the actual neighborhoods where we once may have lived in the depths. But sometimes this can be the actual way God can deal with us.

I think of our friend Leo Crawford and how just such a journey worked in his life. Last year, Leo, ^{a pastor from Pgh} Bob Dellen, and Paul Pfabe and I went to the Pastor's and Laymen's Conference at Moody Bible Institute. When Leo left Butler he never realized that he was going to be on some of the actual streets where he lived in the very depths of drug addiction and degradation.

He reflected to us how much it meant to him to be able to see the old haunts and the people and to thank God that he had been delivered from all of that. He could see the then, and he could see the now and was able to make comparisons, and to thank God for it.

At the most poignant moment for us was on the morning when we left Chicago to return home. ~~At 5:00 A.M. in the morning in the parking lot where~~ We were loading our luggage in the car in ~~the~~ one of the school's parking lots. You have to understand something about the inner city at this point. Each of the parking lots are enclosed with cyclone fences which are locked at night and only opened by security guards who are on duty 24 hours a day. Were it not for these precautions the cars would all be stripped, ~~the~~ and the parts sold to buy dope or alcohol for the neighborhood addicts. So picture if you will, the 5 of us at 5:00 A.M. inside of this fenced parking lot loading the car. While we were doing this we noted that Leo called out to someone who was walking outside of the fence. He went over to the fence and became involved in a conversation with this ^{black} man. He told us later that he had asked the fellow where he was going and the man had informed him that he was headed for one of the vacant buildings to find a place where he could lay down and rest. He had been out all night taking care of finding the necessary booze or dope to keep his wasted body satisfied. But the touching thing about this was here was the man out-reaching inward side of the fence with his fingers curled around the wire, talking very seriously

with Leo; while Leo had his fingers curled around the wire reaching outward and telling the man about Jesus Christ and how He had changed his life. One was on the inside of the fold and one was on the outside. A picture like this remains etched on my mind and I can still see that lonely black man shuffling away into the growing brightness of a Chicago morning. And we need to pause and go back in our lives and our minds to what we could very well be were it not for the love which God has shown for us through Jesus Christ. There but for the Grace of God go I, needs to be our ~~watchword~~ watchword as we reflect upon our own Damascus Roads.

But then Paul did one other thing which he tells in verse 18, (read it). This means he went to be with the leader of this Christian body of believers and he spent 15 days with him. Think of the glorious time it must have been for each of them when the ice was finally broken and the doubts and fears engendered from former actions of Paul were put aside. Here, Paul was able to enjoy a 2 week vacation with the leader he must have formerly hated with a passion. Their time together must have been spent in making plans and strategy for spreading the Gospel of Jesus Christ which they certainly did in future days.

(Illustration of physical growth & Jesus speaking about adding cubits etc; and our spiritual growth should be unlimited)

We have been trying to share some of this with you this past week and you will have to forgive me for saying this, but it is unfortunate when only about 8 or 9 people of this large congregation seem to feel a need for growth. Either all of you have grown as much as you need to and these poor unfortunate 8 or 9 have failed to get the message, and need to be pitied, or they are seeking to grow and the rest of you couldn't care less. You take your pick and let God and you work it out.

But Christian maturity does not just happen. It takes place through a process of deliberate growth. This growth takes place through the reading and studying of God's Word and through the striving to apply it to our daily lives.

(Illustration of School graduates and results of their education)

We must also say this about our Sunday Schools and our churches as well. We

turn out a lot of kids from Sunday School and the Confirmation class and we take adults into the church, but they seem to lack the fundamentals which they need to survive spiritually. There are many factors leading up to this.

One is that many people do not care anything about seeking to build the proper things into the lives of children or adults. Many of them are only interested in the fun and games and recreation they can have in their lives to offset the seriousness caused by the times ~~in which~~ in which we live. Many ~~only~~ will only do as much as they have to in order to get by. But you see this is why we have VBS for children and adults. This is why we are offering Teacher's Training to provide leaders and help those who want to share the faith which God wants all of us to share.

We need to follow the example of Paul to take, "Time Apart" from all of the ordinary things of life and to reflect upon what God wants us to do. We need to get back to the basics and throw out all of the inconsequential things which ~~der~~ us from standing upon the solid Rock of Jesus Christ. Let us today, look into our hearts and determine to move in the directions God leads us, striving to not only grow ourselves, but to share this growth in faith and love.

So it is that Peter could pen the lines we read in his two letters of 1st and 2nd Peter.

In the block of Scripture immediately preceeding that which we used as Scripture this morning, Peter was talking to different categories of Christians. He was talking to some who served as servants in the several verses prior to what we read. We pick the end of this conversation up when we read in verse 21, (read). The first thing Peter is telling us is that Christ gave us an example to follow. (Illustration of Dr. Stearns and man not wanting to hear about the cross).

We cannot have it both ways. No matter what we want to hear or would like to hear about Jesus, there is always the cross. In Macao, China ^{on a hill} a large cathedral was built with a massive bronze atop it. A violent typhoon hit the area and the church, leaving only the front wall intact. There still stood the large bronze cross. ^{Sir} ~~xxx~~ John Bowring Governor of Hong Kong visited Macao in 1825m and the first sight that met his eyes was this cross. It caused him to write, "the cross of Christ I glory, towering o'er the wrecks of time." This is the message of Christ. We can never separate ourselves from that cross because it towers over all of time and reminds us of His love for us.

Then Peter continues, vss 22,23. We need to understand from this that Jesus was not standing before His accusers like some meek and mild little weakling. Too many people think of Jesus Christ as being the 98 pound weakling who would faint at the sight of His shadow. ~~xxx~~ Think of what your reaction would be if someone smacked you in the face, or spit in your face, or struck you in any way. He had to be a real he-man to endure the things He did. We like to picture Him as being a weakling and this is wrong. The word "Meek" does not mean weakness. It means being ~~xxxxx~~ gentle, concerned, caring. One who is "Meek" is one who can sympathize with your illness or suffering and implies strength instead of weakness.

1 Peter gives us this information in v2 24, (Read). He took upon Himself our sins. This is what Isaiah had said would happen when he wrote, "But He was wounded for our transgressions." Our sins gave Him the wounds He received on His body.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventh Sunday After Pentecost July 2, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
David Knauer, Helen Hilliard - Acolytes

ORDER OF WORSHIP 10:00 A.M.

Prelude "I Love To Tell the Story" Rol Thompson,
Baritone Bax

*Processional Hymn No. 440 "God of our fathers"

*Ascription - Choral Amen

*Exhortation

*Confession - (In Unison) "Our Father, send thy Spirit with fire and zeal into our sinful lives. WE confess our brokenness in thy Church; the dissension we have perhaps caused by unbelief, or disobedience to thy Word. Grant us a new Spirit to live for thee and to overcome the temptations we so often fall victim to; cleanse us and forgive us again. Through Christ our Lord. Amen."

*Kyrie (Choir, Congregation and Pastor)

*Assurance of Pardon - Choral Amen

*Praise

*Pastor: 'O Lord open our lips

*People: And our mouth shall show forth thy praise

*Doxology No. 551

Scripture: 1 Kings 9:1-9

Hymn No. 439 "God bless our native land"

*Affirmation of our Faith (Apostles' Creed)

*Gloria Patri

Call to Prayer

Pastor: The Lord be with you

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response

Who's Who in the Pew

Offering

Offertory "Aria"

Peeters

Solo: "Let it Be"

Sung by Judy Ferree

Sermon: "PREDICTABLE LIZARDS"

Hymn No. 442 "Not alone for mighty empire"

Benediction and Threefold Amen

Postlude "Presto"

Haydn

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Nick Nohach in memory of "Loved Ones"

Serving as Ushers today are: *Allen Botacchi, Dan Bosko, Robert Knauer, Charles Penar.

Elder and Mrs. Paul Campbell will greet the Visitors at the door this morning.

Nursery will be provided today by: Mrs. Cheryl Altemus and Pam Fry.

> Hospitalized: Mrs. Bessie Hampton, Mrs. Lillian Kradel, Mrs. Winifred Johnston, Mrs. Irene Wilson, Mr. Nick Nohach, Mr. Lloyd French. Mr. Art Covert -VA. Mrs. Eleanor McWilliams - Sunnyview.

> Monday - There will be no Mary Prugh Circle Meeting. We wish to Congratulate Mr. & Mrs. George Pflugh on their 25th Wedding Anniversary they will celebrate on July 4th.

Wed. - 7:30 - Council Meeting

Thurs. - The Newsletter will be published - please have all material in by Wednesday.

Sat. - Open Church Wedding - 2:00 P.M. - Cindy Ferree and Richard Chase.

WANTED ITEMS TO MAKE A DISPLAY FOR OUR 100th ANNIVERSARY CELEBRATION.

We are sending out an SOS for pictures of former Ministers (not snapshots) We need these immediately so the History book can be printed up. Give to Jane or Bea now. We need one of Mr. Fogler, Goodling, Frazier, Sigler. They can't very well use a snapshot or something that has already had a print taken from it.

Mrs. Mary Lou Davis and Mrs. Norma Knauer will be visiting the Hospital this week.

Coming!! ARC Camping Trip to Pymatunning State Park. 100th Centennial Celebration - Aug. 20-27th.

> Teachers Training will start in September.

A Basic class on Sign Language for the Deaf will start July 13th at 7:00 here at the Church - one night a week for 4 or 5 weeks.

The Congregation is invited to Chicora Medical Center July 8th, from 3P.M. to 7 P.M. Continuous Group Tours will originate from a reception area in the building. This is a private tour of the newly completed facilities.

Who's Who IN PEW! PLEASE SIGN.

YOUTH WED. 7:00 P.M.

"Predictable Lizards"

Text: 1 Kings 9:4-7; Scrip. 1 Kings 9:1-9

Js sed end Srm on Mt=obey/no obey = Mt. 7:24-27 read
Shu tel all found anythin mus B firm root & ground

Temp Jerus gud examp & Solo bilt beauty & strength

1 Scrip AM G appear Sol 2nd time & lay groun rul 4
peo 2 follo & 4 litle word prefac thez rules

vs 4=If, & wat will hap IF:vs 5=Then & so on:

vs 6=But & THEN

Watevr they wer 2 do the futur depend their actions

& we kno they turn & rejec G & do own thing

But as we mak compar we mus shudr as lk our nation

& peop & pray 4 reversal present trends

(Illus Chameleon & ability 2 chang colors)

Here Lizard Predictable but 2 thing about it

1st=chang & blend in2 bakgroun & this our nation 2day

No longr statemen,ldr who wil stand 4th on principis

Even presid refus tak stan mite mak unpop & this

not ldrship,it foloship

Do wat crowd duz & no mak waves;nevr B notic

(Illus Leon Jaworski & Koreagate Treason & no evidenc

We need clean hous & topl thoz in power if need B

Need truth mor than sneaks hide Bhind Congres immun

This gud examp blend in2 bakground like Chameleon

(Illus Ted Roosevelt & Americanism)

Most thez destruct thing operativ nation 2day

Told=If feel gud do it & brainwash bout pot,sex,&

things break down home & family

(Examp armed forces on drugs & no force abl defend

2nd=Chamelon hav opptun 2 stan out jus B4 blend

This choic ours as well,sho tru colors

ly1 can go long crowd,but tak real man/wom,girl/bc

2 buck system & tak stand 4 right

We shud thank G ther sum wil 2 do 2day

(Examps:Sen Hughes,alcohol:Betty Ford drugs,booze:

Anita Bryant,homos & protect our children:

Charles Colson & gud from Watergate

Wat it takes is 4 thoz who R unwil 2B Predicable

Lizards 2 stand 4th & B Unpredictable Lizards # Lord

If we unwil 2 folo G's leading we R going 2 fall,

succeeding genrations may ask of our nation vs 8b

& the answer will B=vs 9

Any chang 2 contrary mus Bgin within our harts/livs

4 we direct reflection wat tak plac in our nation

Hav we founded thez houses in which we liv upon the

sand,or hav we founded them upon the rock??

We need remember wat G sed 2 Israel=2 Chron 7:14

"Predictable Lizards"

~~"The Lizards Of This House"~~

Text: 1 Kings 9:4-7

Scripture: 1 Kings 9:1-9

Jesus at the end of His sermon on the Mount told His followers the significance of either hearing ~~and obeying, or not hearing, and~~ or not hearing, and of obeying or not obeying. This is what He said, (read Matthew 7:24-27).

This should give anyone who hears it to understand that the foundation for anything must be firmly rooted and grounded in order to stand. The building of the Temple in Jerusalem is and was a good case in point. Solomon not only built this magnificent structure, but it was a thing of beauty as well as a structurally sound building.

So it is that in the portion of Scripture we read this morning, God appeared to Solomon for the second time and spoke to him of what he and the people had to do to continue in the same direction before God as they were. As usual God laid down the ground rules they were to follow and each of these rules was prefaced one little word.

The first illustration of this is found in the 4th verse, "And IF, (read rest of verse)." God then brings forth what will happen "IF" they do this and we find this recorded in the 5th verse, ~~BUT~~ "THEN," (read rest of verse). There are going to be blessings, "THEN" "IF" they are willing to do what God wants. But as was so typical not only of the Jews, but of all mankind, God knew the disobedience which could spring forth and so He said two other small words which qualified the entire situation.

In the 6th verse He said, "BUT" (read rest of verse), and He went on to state, "THEN" (read rest of verse), and here we see how God was going to handle their obedience or disobedience. Whatever they decided to do, there was to be a reward or punishment and God left the decision squarely in their hands. Whatever the outcome of their behaviour they were to know that the future consequences were dependent upon their present actions.

Since we have the vision along these lines of knowing the outcome we know that their actions were predictable and they would reject the counsel of God and do their own thing.

But as we look at the illustration of the people of God and how they turned their backs on Him, and then we make the comparison of our nation and people and look at the directions in which we are heading we cannot help but shudder and pray for a reversal of the present trends.

(Illustration of a Chameleon and ability to change colors)

Here is a lizard which is predicable. But there are two things to be said about this. The first is that this lizard changes colors so that it blends into the background around it. It makes it very difficult to be picked out from its surroundings. Unfortunately this is what seems to be taking place all over our nation. No one wants to stand out. We no longer have the statesmen and leaders who are willing to stand forth on the principles of doing what is right. Even our president refuses to take a stand which might make him unpopular with the people. This isn't leadership which we need. It's followership. Do what everyone else is doing and you won't be noticed. Follow the crowd and don't make waves.

I just heard this past week that Leon Jaworski who investigated the Watergate scandal is not having much luck in investigating the Koreagate scandal because no one is talking or permitting themselves to be talked to. The Watergate mess was bad enough, but it didn't involve treason the way the Korean scandal does. And the reason why the information is so hard to get at, it involves many of the leading senators and cabinet people and if the true facts were to come forth it would make Watergate look like a Sunday School picnic. But you see, we need to clean house and let the chips fall where they may. If it topples some of the so called senators and congressmen the nation has looked up to and for leadership, let them fall. We need truth more than we need sneaks hiding behind congressional immunity. We cannot continue to found our house upon sand and expect it to stand. Here is a good example of the chameleon blending into the background so it doesn't stand out. Theodore Roosevelt once said of Americanism, (Illustration of his quote).

All of the things which he said would destroy America are operative in the lives of many of our people who are looking out for themselves at the expense of

others. We have come to a point of complete abandon in our society today. We are being admonished and told from many sides, "As long as it feels good, do it." With this type of philosophy we are being led down the primrose path which can only lead to destruction. Our young people are being brainwashed about pot, and dope and sex, and many other things which ~~ix~~ can destroy their morals and principles upon which their lives should be firmly founded. I also just heard recently what a vast percentage of our armed forces personnel are on hard drugs to the extent if we were attacked, it would be doubtful if we could muster a sober fighting force in a short period of time. This is sad and far removed from the nation under God upon which we were founded.

(Illustration of Paul Harvey and the Modern Parable of America)

We need to come back from being the "Predicatable Lizards" we are in America today, and only a return to the founding upon the rock which is Christ will this happen.

But there is another thing to be said about a chameleon and that is just prior to it changing colors and blending into the background it stands out from its surroundings. ~~ix~~ This means that for a short period of time it shows its true colors. And this is what we need today more than anything else. Anyone can go along with the crowd, but it takes a real man or woman, a real boy or girl to buck the system and not budge from that stand. We should thank God that there are some individuals who have gone this route even at the expense of popularity and monetary gain.

Senator Hughes came forth several years ago and declared himself as an alcoholic and became a reformed one and now devotes his time to helping other alcoholics. Betty Ford just recently stood forth to declare that she was using drugs improperly and committed herself to the hospital to overcome it. Whether you like her or not, you can't help but admire her courage to do this. Anita Bryant has jeopardized her entire career in her desire to not only protect our children, but to help those who are active homosexuals. There are some others we should name as well, but I would like to share with you the story of what good came out

of the Watergate scandal. Charles Colson, one of Richard Nixon's number one men, was convicted and sent to prison. While there he had the opportunity to look at his life and it was while there he turned to Christ and was "Born Again."

After his release from prison he started seeking to find ways to minister to the prisoners in our nation's prisons because he had seen and known first hand what they were going through. He and several other people started a prison ministry but they soon realized that in order to be effective they needed to have the prison doors opened to them in order to do any real effective work among the prisoners. So it was that they walked into the office of the man in charge of all of the federal prisons throughout the United States. They walked in unannounced and began to talk to him about letting them form a ministry whereby they could enter the federal prisons and conduct worship and Bible studies while living among the prisoners and leading them to the Lord.

The man said that he had recently visited a Federal prison in California and had attended a chapel service there. During the chapel service a prisoner whom he did not know, prayed for him from the back of the chapel. His question to Mr. Colson was, "Why would that man, a total stranger to me, pray for my health and safety and well being?" Mr. Colson told him, "Because he loves you, because he is a Christian." The man then informed Mr. Colson and the other man that because of this evidence of what Christianity can do, they were free to visit the federal prisons and set up Bible studies and speak to the men about the Lord. So you see what it takes is those who are unwilling to be "Predictable Lizards" and stand forth and be the "Unpredictable Lizards for the Lord."

The promise which God made to Solomon and the Jews is just as much a promise to us as well. If we are unwilling to follow His leading, then we are going to fall. Succeeding generations may very ask of our nation, vs 8b, (read it). And the answer will be, vs 9, (read it).

Any change to the contrary must begin here and now within the hearts and lives of each of us, for we are a direct relection of what is taking place in our nation. Have we founded these houses in which we live upon the sand, or have we founded them upon the rock? 2 Chron 7:14

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Eighth Sunday After Pentecost July 9, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
David Knauer, Helen Hilliard - Acolytes

ORDER OF WORSHIP 10:00 A.M.

Prelude "Andante" Rowley
*Processional Hymn No. 4 "Come, Thou Almighty King"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) "O God, our Father, you know that we all face the temptations of life. You know that many times we are turned on by the world and turned off by religion and the Church. You know that we do not want to discipline ourselves to a love that demands obedience. But you also know that since we are human, we can only resolve our problems and our difficulties through you. Help us in our weakness to become strong, and in the midst of our sins to find forgiveness. Hear us now, and let us hear your whispered "Go and sin no more." Through Jesus Christ our Lord. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: 'O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: 2 Chronicles 32: 1-8
Hymn No. 283 "God is our Refuge and our Strength"
*Affirmation of our Faith (Apostles' Creed)
*Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering Offertory "Meditation" Massenet
ference Highlights: Bob Dellen
Duet: "We Touched Me" Gaither Sung by Karen Maloney and Lloyd Link.

Sermon: "WHAT WOULD THE ODDSMAKERS SAY?"
Hymn No. 221 "My faith looks up to Thee"
Benediction and Threefold Amen

Postlude "Choconne" Couperin

----- *Congregation Standing -----

The Lovely Flowers on the Altar are from the wedding yesterday of Mr. & Mrs. Richard Chase (Cindy Ferree)
Serving as Ushers today are: *Wally Feder, John Snow, Steve Vargo and Gottlob Kradel.

Nursery will be provided today by: Mrs. Betty Carney, and Marlene Riemer.

> Hospitalized: Mrs. Bessie Hampton, Mrs. Winifred Johnston, Mr. Lloyd French, Mr. Nick Nohach, *JADE BARNHART*
Mr. Earl Wogan. Mrs. Lillian Kradel - St. Francis

Art Covert - V.A.; Eleanor McWilliams - Sunnyview.

Elder and Mrs. Charles Penar will greet the Congregation and Friends at the door this morning.

DO YOU LIKE BIRTHDAYS? WHY NOT CELEBRATE WITH US AUGUST 20 thru 27th.

Richard Mangel and Steve Vargo will be visiting the Hospital this week.

Coming!! ARC Camping Trip to Pymatunning State Park, see details in the Newsletter.

Teachers Training will start in September - details are in the Newsletter.

A Basic class on Sign Language for the Deaf will start July 13th at 7:00 here at the Church - one night a week for 4 or 5 weeks. *IF INTERESTED PLEASE COME.*

Father, give us the Spirit Your Son has promised us; to make us honest people again; to know and face the truth; to see ourselves and cease from laying our defections at your door; to see your only goodness in our desperate need of you. Forgive us through Jesus Christ our Lord. Amen."

Who's Who in Pew - PLEASE SIGN & WELCOME.

GLORIA WALKER - BIRTHDAY TODAY

CENT. PLATES DOWNSTAIRS SEE JOHN OR PAUL CAMPBELL.

"What Would The Oddsmakers Say?"

Text: 2 Chron 32:7b; Scrip. 2 Chron 32:1-8

Liv in age concern bout "ODDS"; sports, races, stok mht
If tu Scrip giv 2 odsmakrs, wud gav ods & outcum &
predict outcum wud hav bin diff then wat tuk place
Let us look scrip agin:

1. gud king, start rein reform; destroy idol Ahaz set
up; clens & re-ope temp & worship Alm G
Judah pay lrg tribut 2 Assyria; & Senacherib invad
city/towns Judah vss 1-2

vs 3-5 stop water, rebuild wall

vss 6-8 pep talk & real story=greatly outnumbered

Wat Odsmakrs Say?=Ods favor Assyria Bcuz superior

" Hez say? vs 7b (read)

vs 9=Senach send mesngr whil attack

vss 10-15=Wat they say 2 Hez & peop

vss 16-17 send lettrs 2 friten them

vss 18-19=speak agin Alm G lik pagan god

vs 20=Hez & Isa pray & vss 21-22=anser of G 2 prayer

Here out of hopeless situation G triumph

(Parallel of LEA & go B4 Conference on homo resol)

Disgusted, dwnharted, reddy 2 concede, go thru motions

Receiv advanc conf material & 6 resolu same lines
Comm form, independ mod, & work 10-1:30 Sat make 1 resc

Print up & set 2 vote on Sunday morning

Sun: paper on seats agin resolution

Chergy ask vote 1 at time

#1=Bibl; comments wer unbelievbl, but we encountr this
wen passed out letters in April

Crass Biblist=Stupid Bible Bliever=& if U Bliev as I

Inspir unerr Word of G, Miracles, Virg Bith, blud aton
th, burial, body resur, & cum agin in glory; U2 Crass

Thx peop did best 2 put dwn this type Blief

Then sugest ammd & harts sank & seem voice loudest
thoz in favor amendment;

But vote came & amend defeat & resolut #1 pass

Saw this tak plac #2 & #3 had 2 lv, & Bob saw others
pass like manner

G beat dwn opp lik beat dwn Assyr agin Hezekiah

There now resolu 2B brot 2 Gen Synod from PWC June

It express disapprov ordain homos, & their styl of lif
is sin

No mean preach hatred, but mean seek 2bring 2 Js Xp
in repent & seek healing can tak plac their livs as
well as any1 else

Hez sed=vs 7b; Jn sed=Grter He in U than He that world

th' mean Js who indwel, strongr than satan indwel Wc

P se=If G B4 us, who can B agin us? & lesson faith &

commitment is=G wil help 2 overcum all odds if we wil

2 plac His hands/His powr grtr anything in world

"What Would The Oddsmakers Say?"

Text: 2 Chronicles 32:7b

Scripture: 2 Chronicles 32:1-8

We live in an age which is concerned with "odds." Hardly a day goes by in which we hear or read about certain "Odds" being advanced about something. We hear odds about life expectancy, about the weather, about ~~business, and~~ ~~concerning certain things each day and~~ ~~the fact that if we were to~~ sports, the stock market, banks, and so on. I am certain that if we were to take the Scripture we read this morning and give an oddsmaker the facts and statistics without revealing that it transpired several thousand years ago, we would receive not only "Odds" about the situation, but the probable outcome. And more than likely the predicted outcome would have been different than that which really took place.

Let us turn once again to this Scripture to see what eventually transpired. Hezekiah the King of Judah was a good king. He started his reign with a great reformation. He destroyed the idols and pagan altars in his kingdom, which King Ahaz had set up; he re-opened the Temple after he had it cleansed; and he restored the worship of Almighty God. Judah was paying large tribute to Assyria and so it was that Hezekiah ~~met with this as~~ found that Sennacherib the king of Assyria invaded some of the towns of Judah.

So it is then that Hezekiah has his people work on repairing the wall around Jerusalem and shutting off the water supply to outside sources. ~~Archaeological discoveries have proven this to be a definite fact~~

Thus, Hezekiah and his people were securely set to defend Jerusalem against any attack by Sennacherib and his forces. But one thing was definitely against them, and this was the fact that they were greatly outnumbered by the large army of the Assyrians. "What Would The Oddsmakers Say?" about this. I am sure that they would have stressed very strongly that the ~~the~~ people of Israel did not stand a chance against such superior odds.

But what was it Hezekiah said to his people? We read this in verses 7 and 8. What was his final words of encouragement to a people who knew they were vastly

outnumbered? "For there are more with us than with him," was what he said.

it is that we read of Sennacherib sending his servants to Hezekiah and his people barricaded behind the wall in Jerusalem while he is at Lachish with his troops beseiging this Judean city^{vs 9}. They cry to the people and Hezekiah speaking against what Hezekiah had done to bring the people back to Almighty God, vss 10-15. They not only were there in person to shout these threats against the people of Israel, but they also sent letters to frighten them, vss 16-17. Then, to make sure what they were saying was understood, they shouted to the people in their own language and spoke against God as though He were one of the pagan gods, vss 18-19.

So then Hezekiah and Isaiah pray to the Lord for His help, vs 20, and we read vss 21-22, that The King Sennacherib was defeated, and he returned home in shame and was slain there by his own sons, xxx

Here out of a completely hopeless situation we find that God triumphs. As I s able to see what was transpiring in our fight to have the Lake Erie Association take a stand before the conference against the issues of homosexuality and immorality, it looked like such a hopeless task. A ~~resolution~~ resolution was sent to be presented to the Penn West Conference meeting in Johnstown, but it seemed as though it didn't have a chance of being accepted. But then when the material about the Conference appeared, it was discovered that altogether there were 6 resolutions along the same lines. This revived a hope that not all was lost. A committee was formed at Johnstown from the churches who had submitted resolutions, an independent moderator was chosen, and we sat down to draft one resolution from the 6 submitted. We worked from 10:00 P.M. until 1:30 Saturday morning and hammered out a resolution which was then printed up and distributed to everyone at the conference. The voting on this issue was set for Sunday morning.

When we arrived in the gymnasium someone had taken the occasion to have printed up a paper downgrading any resolution such as the one being proposed. Shortly after the business session began the resolution was presented and immediately

one of the clergy moved that it be voted on point by point. So we started rough the first point. This has to do with the authority of the Bible as our rule for life. Some of the comments rendered concerning our stand upon the Bible were simply unbelievable. But by the same token they were believable when we stop to consider that ~~thexxx~~ when we passed out the letters to the churches in April I was called a "Crass ~~Biblist~~ ^{Biblist}". The word "Crass" means "Stupid," and the word "~~Biblist~~ ^{Biblist}" means a student of the Bible, or one who believes in the Bible. So if you believe as I do, that the Bible is the inspired unerring Word of God, and you believe in the miracles which happened, and you believe in the Virgin birth of Jesus Christ, His blood atonement, His death, burial, and bodily resurrection, as well as His coming again in glory, then you too are a "Crass Biblist."

Needless to say there were those who did their best to put down this type of belief. Then someone suggested an amendment to the wording and our hearts sunk within us. ~~But~~ And it seemed the voices being heard the loudest were those in favor of the amendment. But when it came time to vote the amendment was defeated and the resolution passed with only a minor change.

It happened this way for each of the other two proposals I saw voted on before I had to leave, and Bob can tell you what happened in the session following Worship and lunch, how God beat down the opposition just as He beat down the king of Assyria who opposed Hezekiah. There is now a resolution which has come forth from our Penn West Conference which will be sent on to the General Synod which will meet in Indianapolis next June. It expresses our disapproval of the stance of the denomination to ordain homosexuals, and to accept their outright sin as being merely another lifestyle. This doesn't mean that we are striving to preach hatred against the homosexual, but it does mean that we are to seek to bring them to the Lord Jesus Christ in repentance and to seek His healing which can take place in their lives, as it can in the life of any of us. Just as Hezekiah told his people, "There are more with us, than with him," so we must be reminded that the Apostle John said a similar thing, "Greater is He that is in you than he that is in the world." This means that Jesus who in-

dwells us, is stronger than Satan who indwells those of the world. Paul states in yet another way when he said to the Romans, "If God be for us, who can be against us?" This is the lesson of faith we need to learn, and that is, God will help us to overcome all odds if we are willing to place it in His hands. His power is greater than anything the world has to offer.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Ninth Sunday After Pentecost July 16, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Tom Hollefreund and Karen Pfabe - Acolytes

ORDER OF WORSHIP 10:00 A.M.

Prelude "Prelude on 'Slane'" Young

*Processional Hymn No. 11 "Ye servants of God"

*Ascription - Choral Amen

*Exhortation

*Confession - (In Unison) - "Father Almighty, we come to you asking for help. Our lives reflect the lack of light in them by the very gloom around us. We are filled with anxiety, pessimism and doubt. We look to other humans for hope and fulfillment. We seek joy in all manner of things, but find no joy. We are filled with a sense of need and yet, are not ready to seek help from beyond ourselves. Help us to know that we are each sinful, and our need is always you. Forgive us, and grant your love now and always. Amen."

*Kyrrie (Choir, Congregation and Pastor)

*Assurance of Pardon - Choral Amen

*Praise

*Pastor: 'O Lord open our lips

*People: And our mouth shall show forth thy praise

*Doxology No. 551

Scripture: Philippians 1:12-30

Highlights of St. Paul's

Zitt Thompson

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response

Who's Who in the Pew

Offering

Offertory "Voluntary on 'Evans'" - Young

Duet "Lord, I Adore Thee - Swedish Folk Melody

Sung by Howdy and Dutch Bolam

Sermon: "Heads I Win, Tails You Lose"

mn No. 467 "I love to tell the story"

Benediction and Threefold Amen

Postlude: "The King of Love" Young

----- *Congregation Standing - -----

The Lovely Flowers on the Altar this morning have been given by Mr. & Mrs. Mike Nazaruk in memory of "Loved Ones"

Serving as Ushers today are: *Robbie Vinroe, Steve Smith, Randy Dellen, Bob Dellen and Gordon Kennedy Mr. & Mrs. Gottlob Kradel will greet the Congregation and Visitors at the door this morning. Nursery will be provided today by Mrs. Barb Vargo and Sherry McClimans.

➤ Hospitalized: Mrs. Nellie Hughes -377; ~~Richard Andrews~~ 432; Mrs. Bessie Hampton, Mr. Lloyd French, Mr. Nick Nohach, Sadie Barnhart, ~~Mrs. Winifred Johnston~~, Mrs. Nellie Bonnett. ~~LOUIS TURIK~~

REV. LEE NEUHAUS AND FAMILY WILL BE HERE SUNDAY, AUGUST 20th. DO YOU REMEMBER LEE AND KATHY?

➤ Rob Sybert and Bruce McBride will be visiting the hospital this week.

Mr. & Mrs. Paul Ritter would like to thank everyone who remembered them with a card on their Anniversary. Coming!! ARC Camping Trip to Pymatunning State Park, see the Harry Burns or Bruce McBride's. Please give your \$3.00 per night per unit, plus the license number and make of your car to the above by July 23rd. See details in the Newsletter. Anyone in the Church is invited.

Teachers Training will start in September - details are in the Newsletter.

Confirmation Class will begin in September - look for your letter in August. If you are interested - sign up now so you will not be missed.

A Basic class on Sign Language started last Thursday evening with 20 in attendance.

The Flower Chart is open on July 30th, If you are interested in this date please leave Bea Know. The next opening is in October 22nd, and 29th. Dec. 3, 10, 17 and 31 are open.

Please do not put your extra Program of Progress in the Pew Racks. There is a box in the Narthex for them.

"Heads I Win, Tails You Lose"

Text: Phil. 1:21: Scrip. Phil 1:12-30

(It's 6 million dollar man)

Isn't amaz marvel desine, plan this machine hous us?

Yet, mus kno sunday face deth this body

P ponder this, & wrote bout; here was 1 mos bril, intel

m his tim & stood threshold of deth,

This red as scrip this AMM

P prisner Rome aprox 10yr found ch Philipi,

3/4yr sinc visit & dictat letr 2 Tim, who writ 4 Pau

Vs 12=imprison furthr Ch Js Xp:How? stir crazy?

1st prisnr, & prob mark 4 execu how cud B?

Vs 13=giv anser=P gard by Praetorium guard:Imp corp
of Rome; 10 thous hand pik dispers Empire

P hand over Capt, hand over 2 gard:HALUSIS=chain

Ea gard ask curtos Js Xp, P witnes despit chain

(Illus B Sunday, Irish Catholic Rivavl Dayton, Ohio)

This P do

Vss 14-20=Xp preach, mos import & gist found vs 21

Old coin flip=Hds I Win, Tails U Lose

but this 4 Blievr & P no talk liv lif, but liv lifst

Millions peop walk face erth, liv & die & only lifst

Many peop do same 2day, & unfort sum in church

Sumwher thez folk no herd mesag or neglec 2 tak adva

Wat P say=put Js Xp centr our livs

He mus B centr or lif meanles & liv 4 no purpos

" " " 1 we seek serv stead own self individ pur

This no mean Xp central & sum magic formula & probs

disapear; contrary, bcuz tak stan gin Satan & worl we

may encountr added probs

Duz mean mid sufr, diseas, deth, afflic, can kno comf

maybl 2B found things this world

MayB no underst anser lif probs, but wil hav stren

of 1 who liv & sufr also & kno our needs

But P also pt out no matr whethr liv rip age/dy yng

as long Blong 2 L we can't los, we win either way

Talk bout No Fault Insur, wat a deal 4 mankind

But it tak desir & chaleng 2Bgin liv 4 Xp,

it not just 1st step of accept, but continu step by

step growing in Xp which mus tak place

4 P lif Bgan hot, dusty Damascus rd wen met Js face 2

He chang man & now chaleng 2 liv 4 L & Bwil dy 2

(Illus A.B. Simpson & How 2 Stay Healthy)

How many us wil 2 do complete? We may desir thro out

few, but mos want hang on hatreds, past hurts & C thoz

trespas agin us punished,

a result hi blud presur, ulcer, gal blad etc & wat

hap turn insids in2 ces pool bitr acid & burn up

Or think, plan, plot & get emotional probs Bcuz & 4

thez probs seek Drs, Psychia

Wat realy need is not Drs, Pschiatrists,

We need Js Xp & His clensing power 2 tak plac in
our livs & bodies

It then Bcum matter P discuss with Romans wen sed
Whethr we liv,we liv un2 L;& whethr we die,we die
un2 L;whethr we liv ther4,or dy,we R the Lord's

I hav ~~often~~ cum 2 feel as P that I am a prisonr of
~~the Lord~~ my Lord Js Xp.

Wen awak in morn He ther:wen go 2 bed las thing

He ther;

I tried 2 escap & run from Him,but He wudn't let
me

Wherever I hav gone He ther

He mov,He motivat me & I ~~xx~~ hay cum 2 find I can
only echo the words of P, 4 Me To Liv Is Xp,& 2 Dy
Is Gain

This givs U & me the assuranc that Heads I Win,
Tails U Lose

This is a no lose deal thru Xp

Can we all say the same thing?

& If cannot,mus ask why not?

Let us put thez houses in order 2day if need B &
vBgin 2 hav the Nu Lif G wants us 2 hav thru Js Xp
living in our harts & livs.

"Heads I Win, Tails You Lose"

Text: Philippians ~~1:12-30~~ 1:21

Scripture: Philippians 1:12-30

(Illustration of 6 Million Dollar Man)

Isn't it amazing that God has so wondrously and marvelously designed and planned this machine which houses each of us? Yet, when we ponder this we must come to the knowledge that we must know and experience death to the body.

~~As we think of Paul we look at his life~~

Paul pondered this and thought about it, and wrote about it. Here was one of the most intelligent, most highly educated men of his time and he stood on the threshold of death. This is what we read as our Scripture for this morning. Paul was a prisoner in jail in Rome, approximately 10 years after he had founded the church in Philippi. It was about 3 or 4 years since he had visited them and he was ~~writing~~ dictating this letter to Timothy who was writing it for him. We began our reading this morning with the 12th verse in which he tells the people in the church that his imprisonment has had an effect on furthering the Gospel of Jesus Christ rather than hindering it. Now how could he say this? It almost sounds as though he had gone a little stir ~~crazy~~. He is first a prisoner, and secondly, probably marked for execution and how could this possibly advance the gospel?

Well, this becomes somewhat evident in the 13th verse, (read). He is saying that his imprisonment is well known in the emperor's palace and throughout all of Rome. This was made possible because Paul was being guarded by none other than the Praetorian guard, which was the Imperial guard corp of Rome. ~~These~~ This was a hand picked group of elite troops of about 10 thousand men who were dispersed throughout Rome and the cities of the Roman empire. Paul had been handed over to the Captain of the Praetorian guard who in turn ~~an~~ handed him over to an individual guard. Paul was then chained to this guard by a short piece of chain called an "HALUSIS" in Greek. One end was attached to the wrist of the prisoner and the other end was attached to the guard. When that particular guard went off duty, the prisoner was attached to another guard.

Thus, Paul had ample opportunity to speak to these guards about Jesus Christ. You are literally tied to someone you cannot help but become involved in conversation with them. Most of his guards were very curious about this Jesus Christ and so it afforded Paul time during the long hours of imprisonment to tell them of his Saviour. No wonder he could proclaim that his imprisonment was advancing the Gospel. He was able to carry on his ministry despite the handicap of chains and prison.

(Illustration of Irish Catholic at Billy Sunday Revival in Dayton, Ohio)

This is what Paul was doing, ~~"Brightening the Corner"~~ "Fighting On The Corner Where He Was² for Jesus Christ.

Paul goes on to state that Christ is being proclaimed because of his imprisonment. Some are doing it out of love for Paul, while others are doing it because they think they are causing Paul affliction. But in either event Christ is being proclaimed and this is the main thing. He tells them that whatever is to be all be and he is prepared for it. And this is the real gist of his message.

This is found in vs 21, (read). It is the old story of the coin flip, "Heads I Win, Tails ^{You Lose} ~~The World Loses~~." To live is to win, and to die is to win also.

But this is for the believer. Paul was not talking about the living of a life as much as he was speaking about the living of a life-style. Millions of people have walked upon the face of this earth, lived their lives and passed from the scene, and all it amounted to for them was the drudgery of living a life of so many years. Many people are walking the face of this earth today and doing exactly the same thing. Unfortunately we must say that some of these people find themselves ~~in~~ as members of the church. Somewhere along the line these folk have never heard the real message of the Gospel or have neglected to take advantage of it for some reason or another.

What Paul was pointing out was the necessity to put Jesus Christ at the center of our lives. He must be central in our lives or the life is meaningless and lived with no purpose. He must be the one we seek to serve instead of our selfish individual purposes.

This doesn't mean that when Jesus is central in our lives that it is some magical

formula which makes all of our problems disappear. On the contrary, because we are taking our stand against Satan and the things of this world we may encounter added problems. But it does mean that in the midst of suffering, idesease, death and affliction, we can know a comfort unable to be found in the things of this world. We will not understand or know the answers to many of life's problems, but we will have the strength of one who lived and suffered even as ~~we~~ we do to carry us through ^{those} ~~that~~ problems.

But Paul was also pointing out that it ^{doesn't} ~~didn't~~ matter whether we lived to a ripe old age, or ^{ARE} ~~were~~ cut down in our youth, as long as we belonged to the Lord, we ~~wix~~ can't lose. We win either way.

Talk about "No Fault Insurance," this is the best no risk contract available to mankind.

~~(Illustration of Dietrich Bonhoeffer)~~

~~Christ is the beginning and the end, and this is what Paul was saying and what Bonhoeffer came to know well.~~

~~Paulxxxx~~

But it takes that desire, that challenge to begin to live for Christ. It isn't just that first acceptance of Christ, and everything is automatically different. Instead, it is that first step of faith which is the acceptance of Him, and then the constant one-step at a time growing in Christ ^{WHICH MUST} ~~that must~~ take place.

For Paul that life began on that hot dusty road to Damascus when he met Jesus face to face. He was a changed man, and now it was the challenge to live for the Lord, and be willing to die for Him if necessary. It meant throwing out all of the other things which can harm, and hurt and distract.

(Illustration of A.B. Simpson and How To Stay Healthy)

How many of us are willing to do this completely? We may desire to throw out a few of them, but most of us want to hang on to our past hurts and hatreds. We want to see those who trespassed against us punished, or we will not be happy. So as a result we are not happy but miserable and it causes high blood pressure, ulcers, gall bladder problems and others. What happens is that we literally turn our insides into cess pools of bitter acid and we suffer physically because

of it. Or we think, and plot, and plan how to get even and we get emotional problems because of it. For these physical and emotional problems we seek the doctors and psychiatrists, but what we really need is not doctors, nor psychiatrists; what we need is Jesus Christ and His cleansing power to take place in our lives and bodies. It then becomes a matter Paul discussed with the Romans when he said, ~~"If we live, we live unto the Lord, and if we die, we die unto the Lord,"~~ "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord whether we live therefore, or die, we are the Lord's."

We should each be able to say as Paul said, "I am a prisoner of ^{my} ~~the~~ Lord and Saviour Jesus Christ. When I awaken in the morning He is there; when I go to bed and the very last thing of the day, He is there; I tried to escape Him and run from Him, but He wouldn't let me. Wherever I have gone He has been there. He constantly moves me and motivates me and I have come to find that I can only echo the words of the Apostle Paul, "For me to live is Christ, and to die is gain." This gives us the assurance that "Heads I Win, Tails You Lose," which is no lose deal through Christ. Can we all say the same thing? And if we cannot, then we must ask, "Why Not?"

~~We need to look inwardly and~~ Let us put these houses in order if need be and begin to have the new life which can be ours from this moment on.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Sixteenth Sunday After Pentecost A September 3, 1978
The Rev. Ralph C. Link, Pastor
Miss Shelia McCaw, Guest Organist
Sandy Ferree and Beth Feder - Acolytes

ORDER OF WORSHIP 11:00 A.M.

The Organ Prelude is a veil dropped between everyday life and the sanctuary. Be reverent, be silent, be thoughtful. If you must whisper, whisper a prayer.
The Organ Prelude "Chromatic Fugue and Fantasia" Pachelbel

*Hymn No. 30 "Come, ye who love the Lord"

*Ascription - Choral Amen

*Exhortation

*Confession - (In Unison) "Father, we pray for the labor we have left undone. We know that we have not been completely true. We have sinned through not being completely disciplined in work; we have looked for payment, even when our work has not been completed. Father, we know that you understand because you lived and worked among us; so it is with a sense of penitence that we ask your forgiveness once again. Through Christ we pray. Amen."

*Kyrrie (Choir, Congregation and Liturgist)

*Assurance of Pardon - Choral Amen

*Praise

*Pastor: O Lord open our lips

*People: And our mouth shall show forth thy praise

*Doxology No. 551

Scripture: Luke 9:28-42

Hymn No. 207 "Jesus calls us: o'er the tumult"

*Affirmation of Faith (Apostles' Creed)

*Gloria Patri

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray

Prayer and Prayer Response

o's Who in the Pew

Offering

Offertory "A Prayer" Stickles
Solo: "How Lovely Are Thy Dwellings" K. Davis
Sung by Mrs. Claudette Sanzotti

Sermon: "BUSINESS AS USUAL"

Prayer and Lord's Prayer

Hymn No. 278 "O Love that wilt not let me go"

Benediction and Threefold Amen

Postlude: "March Herioque" Stickles

----- *Congregation Standing -----

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Robert Knauer in memory of Bob's "Father" Bert Knauer.

Serving as Ushers today are *Allen Botacchi, Dan Bosko, Robert Knauer, and Charles Penar.

Today began the Fall and Winter Schedule - Church School - 9:45; Morning Worship at 11:00 A.M.

Deacon and Mrs. Roy Andrews will greet the Congregation at the door this morning.

Nursery will be provided today by Mrs. Pauline Fencil.

Next Sunday will be Promotion Sunday during Church Sch. Mary Lou David and Norma Knauer will be visiting the Hospital during the week.

> Wed. - 7:30 - CHURCH COUNCIL

Thurs. - The Newsletter will be published - please have all material in by Wednesday.

Next Sunday - Holy Baptism (Contact the Pastor)

Time passes by fast before we know it the Women's Fellowship will be announcing the date for their annual Soup and Salad Day. There is a possibility that a second day will be held in early 1979. They will need lots of vegetables. Corn and beans will be ready, if you have extra of these vegetables - they would appreciate your freezing them for the Soup. If you have extra, but too busy to process them - Call 282-1032.

> Hospitalized: - Mrs. Lillian Kradel, HOWARD GILLETTE (RSITY THANKS ALL)
Arthur Covert and Louis Zubik - V.A. Hospital.

Confirmation Classes will begin Sept. 10th - If any Youth not yet contacted (12 years and up) please contact Rev. Link.

> Next Sunday - (Sept. 10) from 7-9 P.M. - Teachers 6 WEEKS
Training begins. Books,

Our Church is scheduled to escort wheel chair patients to and from Services at V.A. during Oct. 8 persons each Sunday - Contact Bill Pflugh if you can possibly help.

"Business As Usual"

Text: Luke 9:37: Scrip. Luke 9:28-42

red v acct how G reveal Js as Mess Is serch 4
I want 2direc our think 2 story & event imediat folo
Story found=Mt 17; Mk 9 & all diff;no discreps as
say;merly 3 diff reports ocyr sam story
Js cent up Mt 2 pray & Mt Bliv 2B Mt. Hermon,12mi CP
Event took plac Aug 6,last sumr Js lif erth/spr cruc
Js,Pet,James,Jn & Js transfig vs 29
vs 30=Mos,Elij appear
vs 31=talk Js deth,but discips sleep=vs 32
vs 32b=wak up & C men
vs 33=impet Pet want mak recognit
vss 34-35=Cloud & voice G
vs 36=no tel,Mt,Mk,say Js tel no tell=but who Bliev?
Jews try discredit Js & only handful follos
not til resur that story cud B told & Blieved
If follo descent from Mt C real signif Js revel as Mes
Read Vs 37=Picture this scene=Pet,Jam,Jn overwelm by
wat took plac,want tel it,but G provid means 2 get
bak 2 basics of life
Here lessn 4 us 2day=lif has peaks/valys,& lif canno
B liv on Mt,it dwn valy wher real action is
(Illus Crested Butte, Colorado & Mt climb)
Jus had Mt=top exper cong;loked about,Bhind at roots
But canno liv past mus liv present & look 2 futur
mus mov 4ward & out in2 worl & it Bcum=Busnes As Us
4 Xpian Bcum criticl thing Bcuz cong can Bcum wrapup
in self & 4get worl & thoz outsid ch bldg
On vacation saw this & wil no elabor this time
Any1 who cum 2 Xp & had lif chang exper Born Agin
s had Spirit Rebirth,can testify how exhilerat
it Mt-top exper
Exhiler may last day,days,wk,but eventu realits lif
creep in & persn quest if exper real
Exper mos cas genuine,but they C worl & needs,probs
& all else mak quest tak plac
Js shar exhiler exper & then sho discips Busnes Usual
It great B Hi & lift up,but even grter 4 one who cal
self Xpian 2 stoop 2 needs of humanity
Bcum not work 4 work sake,but work Bcuz Js is Savio
& work Bcuz luv 4 Him
(Illus P Campbell & children)
This wat all about & no easy 2B fac with worl aroun
us & no B conform 2 it
mean act as Xp set B4 us with His lif
(Illus famous organist & boy pumper,& we)
This wat need cong here,not me or any1 U,but WE,All us
It us writ histry 4nex geners,& We with Xp,canno do
without Him:RU wil shar Busnes Usual in valy Walk/Bru
Grt 2 lk But Rts 8.422.68-38 but lif liv vallys &

down here our neighborhood wher Busines As Usual

"Business As Usual"

Text: Luke 9:37

Scripture: Luke 9:28-42

We read as our scripture for this morning a very beautiful and moving account of how God revealed Jesus as the Messiah all of Israel was searching for. But I do not intend to ~~elaborate~~ elaborate on this aspect of the story. Instead, I want to direct our thinking to the joy of the event and the events immediately following it.

This particular incident is found also in the 17th chapter of Matthew, and the 9th chapter of Mark. Each of the Gospel writers tells the same incident, but adds some other details or omits others one of the other writers has covered. There are no discrepancies in the story as some scholars like to point out, it is merely 3 different reporters covering the same story, and not telling it exactly the same. I am using the account found in Luke because it illustrates better, what I am striving to point out this morning.

see in this incident that Jesus went into a mountain to pray. This mountain is believed to be Mt. Hermon which is 12 miles from Caesaria Philippi. The date on which this particular event is to have taken place was August 6, and this would have been the last August of the earthly life of Jesus. The following spring He was crucified.

The incident shows us Jesus, Peter, James and John ~~were~~ on the mountain and while they were there Jesus was transfigured, or changed before their very eyes. We read, (vs 29), that His looks were changed and His clothing became white and shining. He assumed the look of what must have amounted to a spiritual body, much like He had following His resurrection. But there also appeared to them Moses and Elijah, two men who were long since dead. Peter and the other disciples must have gotten sleepy or were caused to sleep by God during a part of the conversation Jesus had with Moses and Elijah, but in any event, they were moved by what they saw. Peter, the impetuous person that he was, suggested that they commemorate this event by erecting three booths there. But while he was still speaking a voice came out of the clouds signifying that this was God's Son.

Luke tells us that Peter and the others did not tell anyone of what they had seen and heard. The others tell us that Jesus admonished them to remain silent about what had taken place. But in any event we must realize that though they were filled with the complete joy of this occasion, who would have really believed them at this point? Jesus was being discredited by all religious authorities and only a small handful were willing to give any credence to His being the Messiah.

It wasn't until the resurrection of Jesus that all of this made sense to the three disciples who had been involved in this incident. But when we follow their descent from the mount we see that immediately Jesus is met by the needs of someone. The 37th verse tells us, (read this). We can be very certain that Peter, James, and John were completely overwhelmed by all that had taken place. Picture in your mind what this would have meant to you. We would have been bursting with ^{the desire} ~~wanting~~ to relate it to the first person we could corner.

But as is so often the case, the wisdom of God brought a situation into play which took their minds off what had taken place to the immediate problems at hand. And here is the lesson for us in our day and age, as well.

Life has its peaks and valleys and we all experience both of them. But we cannot live atop the mountain for long extended periods of time. It is down in the valley where the real action is. I can recall several years ago when we were on vacation in Crested Butte, Colorado. The mountain for which the town is named, Crested Butte, was in the background of the parsonage in which we stayed. At one level of the mountain was a field of snow and so one day the boys and I decided to climb to that spot. Often when we think of climbing a mountain we think of scaling it with ropes and all sorts of equipment. But the climbing we did, amounted to climbing a very steep grade to the snow field which was just below the ~~xx~~ rocky summit which would have involved climbing gear had we decided to go the rest of the way. At that particular spot of Colorado the area is approximately 10 to 12,000 feet above sea level. Walking, climbing, and any other sort of activity causes a shortness of breath. As we began to climb,

we noticed that we began breathing very heavily, and we had to stop more and more frequently to get our breath. The scenery was absolutely beautiful. We saw all sorts of wild flowers you do not see growing at lower elevations. When we reached the snow field, (completely tired and out of breath), it was an unbelievable sight. The air was so fresh and clean. (when we finally began to breathe normally again), and the view was unbelievable. But there was one thing missing. We were the only one's around. There were no houses, or stores, or means of taking care of any immediate needs we might have ~~we~~ had. It meant that we could not survive there for very long. We had to return to the valley from whence we came. This is the lesson Peter, James, and John learned very quickly, and this is the lesson we need to learn.

We just had a great mountaintop experience in our congregation. We looked about us and looked backward, and in general looked at our roots. But we must know that we cannot stay in the past, we must come down to where life is being lived and that is in the present. We cannot accomplish anything if we decide to try stay in our yesteryears. We must move forward and out into the world. It must become for us, just as it became for Jesus, and His disciples, "Business As Usual."

For the Christian this becomes a very critical thing because a congregation can get so wrapped up in themselves that they forget about the world and those outside of that Church building. My family and I were in a congregation such as this while on vacation. I won't elaborate on it now, but if you want to know about it, I will share it with you at another time.

Anyone who has come to Christ and has had that life changing experience of being born again, has ^{had that} ~~been~~ spiritual rebirth, can testify that it is an exhilarating and very wonderful mountaintop experience. That exhilaration may last for a few days, a few weeks, or longer. But eventually there comes a time when that person meets the realities of life and it then that most people begin to question whether they ever had that experience or not. The experience in most cases has been genuine, but they have been confronted by the world and so they see all sorts of things that make them question the legitimacy of that new birth.

Just as Jesus was able to share that exhilarating moment with His followers and then come down to "Business As Usual," so must we understand this is our lot in life as well. It is great to be "High and lifted up," but it is even greater for the one who calls himself a Christian to stoop to the needs of humanity around him. It becomes a life of service to others, not because of works for works sake, But a life of works because Jesus is our Saviour and we serve because of our love for Him.

(Illustration of Paul Campbell and his children)

This is what it is all about. It isn't an easy thing to face the business world and not be conformed by it. It means being what Christ wants us to be, and it means acting in the manner He has set for us ~~xx~~ with His life.

(Illustration of famous organist and little boy pumping, and "We.")

This is what we need to do in the life of our congregation here. It isn't me, or just any one of you. It is "We", ~~xxx~~ all of us together who are going to continue to write the history for the next generations. But it also must be "We" along with our Lord Jesus, for we cannot do it without Him.

How about you? Are you willing to share the responsibility of "Business As Usual" in the valley of Walker and Brugh? In the valley of Route 8, and 422, and 68, and 38? It's great to stop outside of town and look at Butler from the mountain tops around us. But it takes time, and effort, and love to be about the business of our Lord here at the bottom.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Seventeenth Sunday After Pentecost Sept. 10, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Tom Hollefreund, Robin Knauer - Acolytes

ORDER OF WORSHIP 11:00 A.M.

The Prelude "Suite Gothique" Boellmann
*Hymn No. 182 "Fairest Lord Jesus!"
*Ascription - Choral Amen
*Exhortation
*Confession - (In Unison) "Almighty God, we thank you for the health and strength you give us to earn our keep. Give us not only thankful hearts, but a new desire to do all labor well. Forgive us for any strife or discord we may create in our work. Free us from causing problems with our fellow workers. Let us love instead of hate, and cleanse us once again. This we ask in the name of Jesus our Lord. Amen."
*Kyrie (Choir, Congregation and Pastor)
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology No. 551
Scripture: 1 John 1: 1-4
Hymn No. 274 "Jesus, the very thought of Thee"
Affirmation of Faith (Apostles' Creed)
Gloria Patri
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray
Prayer and Prayer Response
Who's Who in the Pew
Offering
Offertory "Prayer" Morris
Baptism of Infant - Kevin Alan Sybert - Son of Mr. & Mrs. Robert Sybert - born July 14, 1978
Solo: "In the Image of God" Peters
Sung by Karen Maloney

Sermon: "Family Proverbs:
1. What's The Good Word?"

Prayer and Lord's Prayer
Hymn No. 221 "My faith looks up to Thee"

Benediction and Threefold Amen

Postlude: "Rejoice!"

Morris

----- *Congregation Standing -----

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Paul Campbell in loving memory of Joan's "Parents" Mr. & Mrs. James P. Christy
Serving as Ushers today are *Wally Feder, John Snow, Steve Vargo and Gottlob Kradel.

Nursery will be provided today by Mrs. Virginia Mangel. Deacon and Mrs. Harry Fry will greet the Congregation at the door this morning.

> Hospitalized: Mrs. Lillian Kradel, Howard Jaillet;
- Art Covert and Louis Zubik - V.A. Hospital
Dick Mangel and Steve Vargo will be visiting the Hospital this week.

> Wed. - 6:30 - Junior Choir - Karen Maloney - Director
Wed. - 7:00 - Adult Choir - Mrs. Kay Morris - Director.
CONGREGATIONAL DINNER - 5:30 P.M. - Sept. 24 - make plans now to attend.

> Tonight - 7:00 to 9:00 P.M. - Teacher's Training.

Don't forget to let Lois Wogan or Ann Williams know if you have vegetables for the Soup and Salad Days. A lot of vegetables will be needed. Soup and Salad Day will be coming up Tuesday October 10th. See notice in the Newsletter.

Our Church is scheduled to escort wheel chair patients to and from services at V. A. during Oct. Eight persons are need each Sunday - Contact Bill Pflugh if you can possibly help with this project. If you did not receive your Historical booklet (1 per family) you can pick it up in the office today. Additional ones are available at a cost of .75 each. There still are a few plates available at \$3.50 each come to the office if you would like to have one. YWCA - exciting new program for women - offered this Fall. The schedule is posted in the Narthex for the topics of the program.

> There still are some Daily Bread booklets available. Box in Narthex for suggestions to put in Corner Stone.

Text & Scrip: 1 John 4:1-4

Intro: most all part famly & famly proverbs=Wipe feet, put boots, wear gloves, umbrel etc

examp busnes & wat he want? chang 2day, Shirl say she want ~~2~~ U2 marry her, & reply I marry 2U

" " can B use spiritual famly we part of 2day meet & say, What Nu? What's Gud Word? & this 2day (Prayer) & now turn 2 Ur Bibles & 1 Jn 1:1

vs 1=Jn focus Js Xp & adres thos in famly G

it not 2unBlievrs, or 2convert, it 2 thoz Fam G Jn wrot 85 AD at Ephesus & many 2nd, 3rd gener Xpiar probs Ch not persecu but probs within structur Ch Dif think, Blief wer cum 4th & educat seduction was tak plac & turn peop from 1st luv=Familiar?

Gnostizism=get Agnostic, atheist & Gr Gnosis=2 KNOW flesh evil & separate from soul/spirit & ultim purp 2 go thru cert ritual wud assur separ body/soul deth ultim purp thro body off=sucides

Jn thus want sho G do special thru Js Xp=deity Js Xp

" appeal 2 senses=HEARD=ears & Js spok, but mayb Jn deaf & no hear so he say=SEEN=Eyes, not mind eye, but abl 2 gaze, watch, behold & observ all situats

HANDLED=Thomas & Js =handl & C; Jn lean Js breast

Word Lif=1st chap Gospel Jn

vs 2=manifested=Revealed, shown 2 thoz who followers

Seen it=sense sight again

Bear witnes & sho eten lif=lif Byond 4 thoz want 2 escap from body

this vers repeat 1st vs & repit necessary 2lern

vs 2b(etern lif ff-vs 3=Gnostic teach Js phantom & go thru motion & Jn go in2 detail 2 sho DEITY Xp

7 century B4 Js Micah say=5:2 & this sho Js with out a Bginning

Jn 1:1 say=& this sho Js at creation with G

Prov 8:22-30=4 shado of Xp & all this sho He etern

Son of Etern Father & Jn 1:18=with G at Bgin

Js say=~~Revealed~~ Dav call Lord, B4 Abe was I AM

& so we C if red Jn Gosp can now underst Jn 1:14

Wats Gud Word?=JS XP in flesh, cum 2 earth 2redeem man

It JS XP Etern Son, Etern F, Incarn, Immanuel, G with us

vs 3b=this fellship made posib H SP who taut Jn & wil teach us if we let

Gr felship=relationship Btween individs, mutual partic

vs 4-This shud cum 4th if underst thoz cum 2Lord R

Members Fam of G & purp Jn writ was 2 share JOY

whethr Bliev/not shud B, but need ask do U hav this Jo n Ur hart? If NO, perhap no underst wat talk bout

o U hav felship with Father & Son? Do U kno 4 cert

hav etern lif & U can B liv that rt now?

Jn shar this & we cover later 5:12-13 (read)

If U don kno I wud B happy 2 shar with U

If U hav doubts & many do, pleas tel me & I str 2
giv U assur U shud hav

Pleas no feel embaras or get uptite,

Sum do this Bcuz membr Ch many yr & nevr aware
thez things & no want 2 admit it

But it simpl & basic & can bring peac, comfort &
joy in2 Ur lif

But basic it establish relationship with God made
possib only thru Js Xp.

This joy shud all have & Ur joy can ~~be~~ & shud B full

"Family Proverbs!"
14What's The Good Word?"

~~Textbook John 1:1-4~~

Text and Scripture: 1 John 1:1-4

I believe that it would be safe to say that all of us have known, or know the life that is to be lived and enjoyed as a member of a family unit, or household. Within each family there are to be found many little things which are peculiar or pertinent to that particular family. An example would be certain little sayings which have been shared perhaps by several generations within our own individual families. Children within the family become accustomed to these sayings very early in life and quite often become so conditioned to them, they begin to ignore them as early in life as possible. I am thinking for example of how when a boy leaves for school in the morning his mother will say, "Don't forget to wear your boots," or, "You better take an umbrella, it looks like rain," or other ~~well~~ beloved phrases children want to hear repeated. But there are other phrases we may incorporate into our home and family life. When I had a business quite frequently when I came home in the evening some contractor may have called and I was greeted with this so often, I got into the habit of asking immediately upon my arrival, "Yea, and what did he want?" Well times have changed and just as a joke I will inquire when I arrive home, "Yea, and what did he want?," and Shirley will answer, "She wants you to marry her." To which I normally reply, "But Shirley, I'm married to you." But what I am getting at is this, we use pet phrases in our families and I would like to make a comparison to this in a series of sermons on the book of 1st John which will take us right up to Christmas. I have entitled this series, "Family Proverbs," using some pet phrases you and I may still use in our homes, but which can also be applied to the Spiritual Family you and I are a part of.

Today, quite frequently we may greet another family member by ~~hey~~ asking, "What's New?" Or we may inquire, "What's The Good Word?" This is the first "Family Proverb" I would like for us to share together today. But before we begin I would like to ask that we pray together and seek God's guidance throughout these coming weeks together. (Prayer).

Let us turn now in our Bibles to the book of 1st John, the 1st chapter.

The Apostle John at the very first verse focuses our attention on Jesus Christ. He doesn't go into a long salutation or greeting. It is straight from the shoulder the sharing of whom he is talking about. He is addressing himself first of all to those who are within the family of God. It is not to unbelievers he is speaking, or to people he is striving to convert. No, it is to those who have entered that Family of God.

We must understand that John was writing this Epistle from ~~the~~ Ephesus around ~~80~~ 85 A.D., ~~xxx~~ Many of the Christians within the Christian Church were now second or in some instances third generation Christians. The problems to which John addresses himself were not ~~outside of the Church~~, problems of persecution of the Church, but were problems within the very structure of the Church. Different forms of thinking and belief were coming forth and leading the people astray. It was an educated seduction which was taking the people from their first love. The joy, and the glow which accompanied their conversions had now grown dim and they were being led astray by strange and new doctrines. The chief among these doctrines was that Gnosticism, from which we get our Agnostic today, which means someone who is an atheist. The word Gnosis in Greek means "Knowledge" or to "Know" and this is also where our English word know comes from. Gnostics believed that the flesh and the spirit were completely separate. The flesh was evil and therefore it ~~was~~ was completely apart from the spirit. Therefore, a person could be as filthy and immoral as he wished because it didn't hurt his spirit or soul, and ~~the~~ the ultimate purpose of life was to go through certain rituals which would assure that upon death the soul would be made free. In fact, the ultimate goal was to throw off this body. ~~and~~ This meant to die as soon as possible. This brought on many suicides to escape the ~~last~~ physical body.

Therefore, John had to strive to prove to the Christians that ~~xxx~~ God did something special through Jesus Christ. First John appeals to their sense of what they could know and understand. This involved their senses. He told them first of all "That, which we heard." This meant that the speaking voice of Jesus was

heard. If they doubted that maybe John was a little deaf and didn't hear too well, John adds, "Which we have seen with our eyes." With this he makes it quite clear he is not talking about seeing with the mind's eye, but the physical eye, "Which we have looked upon." This meant not only seeing Jesus once or twice but being in close physical contact with Him and observing Him in all manner of situations. He then adds, "And our hands have handled," meaning that he had actually touched Him. He was probably thinking of Thomas and how Jesus had told him to handle me and see." But he also must have been thinking back to the times when he physically leaned on Jesus breast and was very intimately close to Him.

John closes this first verse by calling Jesus the "Word of life," and then he goes into detail to make them understand just what he is leading up to. "For the life was manifested," meaning it was revealed, or shown to those who were His followers. "And we have seen it," again making use of the sense of sight to impart this to them, "And bear witness, and shew unto you that eternal life." Here John begins to give to them just what this Word was. First, it was eternal life, and to those who were seeking the soul's escape from the body, this gave to them an evidence that there was indeed a life beyond this one. But it also got their attention if they did not listen to the first part. But John wants to show not only the physical side of Jesus but the spiritual side as well. The Gnostics were teaching that Jesus was merely a phantom who went through the motions of earthly life, but never felt anything physical because He was like a ghost with no real body. Therefore John sought to show the physical and now he is going into detail of the Deity of Christ.

(Read vs 2b, from "Eternal life," ~~xxv~~ and then vs 3). Some seven centuries before the appearance of Jesus the prophet Micah said, (read Micah 5:2). He was speaking of Jesus whose being was without a beginning. John wrote in his Gospel, (read John 1:1,2). In the 8th chapter of Proverbs we read of the foreshadowing of Christ, (read vss 22-30). When the world was created Jesus was with God. He is the Eternal Son, of the Eternal Father. John in his Gospel in the 1st chapter the 18th vs says that "Jesus was in the bosom of the Father."

He was with God at the beginning. Jesus Himself declared that David had called Him Lord, and "before Abraham was, I am."

It is at this point then that those who have read or seen, or heard John's Gospel can understand what he meant when he wrote in chapter 1, vs 14, (read this).

"What's The Good Word?" It is Jesus Christ in the flesh come to earth to redeem mankind. It is Jesus Christ, the Eternal Son of the Eternal Father. It is Jesus Christ, God in the flesh, the Incarnation, or Immanuel, God with us. So now we come to what all of this means to the believer. John says, vs 3b, (read), and this gives us fellowship with God the Father and with the Son Jesus Christ, and this is made possible by the Holy Spirit who taught John and the apostles and will also teach us if we let Him. We enjoy a fellowship with God which was not completely possible before the coming into the world of Jesus Christ. The greek word for fellowship means a relationship between individuals and a mutual participation in that interest.

John closes this short portion of scripture with the words, "And these things write we unto you, that your joy may be full." This is what should come forth when we understand that those who have come to the Lord are members of the Family of God. The purpose of John writing to the early Christians and to us, was to make our lives become a joy. And whether you believe this or not this is what it should be.

But I need to ask you if you have this joy in your heart and life? If you must answer in the negative, then I would have to say that perhaps you do not completely understand that which we are talking about. Do you have fellowship with the Father and the Son? Do you know for certain that you have eternal life and you can be living that very life right now?

Near the end of this letter John tells us, and we will be looking at it further, (Read John 5:12,13). If you don't know this I would be most happy to share it with you. If you have some doubts about any of it, please share it with me and we will strive to give you the assurance you need to have. Please do not feel embarrassed about this. Many people get all uptight about it and often because they have been in the church for years and never were aware of

this. But it is simple and basic, and can and will bring you peace and comfort
and joy into your life. But especially it establishes a relationship with God
made possible only through Jesus Christ. This is the joy we should all have,
and ~~that~~ your joy can and should be full.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Eighteenth Sunday After Pentecost September 17, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Robin Knauer, and Sharon Pfabe - Acolytes

ORDER OF WORSHIP 11:00 A.M.

Prelude "Prelude and Fugue in F Major" J. S. Bach
*Processional Hymn No. 4 "Come, Thou Almighty King"
*Ascription - Choral Amen
*Exhortation
*Prayer of Confession (In Unison) "O Lord Jesus Christ
who didst give Thy life for us that we might receive
pardon and peace, mercifully cleanse us from all sin,
and evermore keep us in Thy favor and love, who livest
and reignest with the Father, and the Holy Spirit,
ever one God, world without end. Amen."
*Kyrie
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology
Who's Who In the Pew
Announcements
Concerns, Joys, and Prayer Requests
Prayer Meditation - Solo "He's Everything to Me" Carmichael
Sung by Nancy Link
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
Offering
Offertory "Our Father Who Art in Heaven" Bach
Anthem: "Give Me A Faith" Bitgood
Sung by Cyndie and Rob Sybert and the Chancel Choir
Scripture: 1 John 1: 5-7
Sermon: "Family Proverbs: 2 - Don't Step In the Puddles!"
Prayer and Lord's Prayer
*Processional Hymn No. 318 "Nearer, my God, to Thee"
*Benediction
*Threefold Amen

*Postlude

Morris

----- *Congregation Standing -----
The Lovely Flowers on the Altar have been given by
Mrs. Grace Riddle in memory of "Loved Ones"
Serving as Ushers today are: *Robbie Vinroe, Steve
Smith, Randy Dellen, Bob Dellen and Gordon Kennedy.
Deacon and Mrs. Steve Vargo will greet the Congregation
at the door this morning.
Nursery will be provided today by Mrs. Linda McMillin.
Tonight - 6-8 - Youth Fellowship Meeting
Tonight - 7- Teachers Training
Today we would like to congratulate Mr. & Mrs. Clifford
Stepp on their 43 Wedding Anniversary.
Monday - 6:00 - Fidelity Bible Class Tureen Dinner.
Meat, Dessert and beverage will be furnished. Bring
your own table service.
Wed. - 7:30 - Golden Circle will meet. We will be
making apple pies to be sold at the Soup and Salad
Bazaar. Bring paring knife and any foil pie pans you
have.
Thurs. - Mary Martha Circle will be going to Sara Snows
Camp. They will meet at the Church and are to bring
hot dogs and buns.
SOUP AND SALAD - Tues., Oct. 10, Tickets are now on
sale and the price will remain the same as last year,
\$1.75. There will be no soup sold by the quart this
year until after all dinners are served.
Next Sunday - 5:30 - Our Congregational Dinner in the
Undercroft. Bring enough tureens to sufficiently
serve your family.
The Kindergarten department of the Church School is
in need of a Lite-Bright Set. If your children have
outgrown theirs - please leave the office or Pam Tait
know before they have to purchase one.
Hospitalized - Louis Zubik and Art Covert - V.A. Hosp.
Lewis Kradel, and Lillian Kradel, Howard Jaillet -
B. C. M. H.
Youth Choir is starting - registration forms were
passed thru the Sunday School today. Please get
them back to the office or Karen Maloney as soon as
possible.
Wed. - 7:00 - Adult Choir (Chancel Choir)

"Family Proverbs; 2-Don't Step In The Puddles!"
Text & Scripture: 1 John 1:5-7

(recall Lloyd & puddles, Dad did 2 & so did most men
tho Fam. Prov "Don't Step In The Puddles")

This Fam Prov also wat G want from us & Scrip show
Mus remem thruout 1 Jn speak 2Fam G & thoz within
Cembrship cum thru acpt Xp & need remem, important
Fleced 4vss Jn tel of Js Xp

vs 5=pt 2previous thot & sho G is Lite & no dark
agin pagan philos=Zoroastrianism=G lite/dark fite
Ther⁴ Jn pt our ~~is~~ G Js rep in flesh, & G Js cal F,
was G of Lite, & no dark with Him=all Good, no evil
This messag Js giv 2 Jn & thoz walk, talk with Him
it not invent by ther think, but giv by G thru revel
not by rationisti^c reason man, but G Word

Gospel Jn 1:4-5=comp of Lite/Dark
(Illus amateur paintr & hous, yello lite etc)

Gud examp G bring lit dark worl B4 Js came

Jn pt out serious thing we need 2 pondr=vs 6

Felowskip=matural relatship, a sharing special way

If say hav this relationship & vs 6b=Xpian out of
character

P sed=1 Thes 5:5; Eph 5:8; 2 Cor 6:14

Walk in Gr=go about, refer 2 conduct, thots, deeds, wor

Way liv mus B consist with that Lite 2 hav felship

Walk outsid mean stumbl Satn's darknes, & walk Him
Livs R2B examp shar relatship G, fellow Blievr, & this
known Bcuz clens powr blud Js Xp

Let us look closely: vs 7a=Don Step Puddles, keep away
thoz thing soil; walk aroun obstacles this life

vs 7b=G & mean R2 walk direc G set 4th 4us, & no mean
4us 2do own thing; mean 2do G thing=Walk set 4th Wor

Js condit & if do vs 7c=matural relship G, Js & man
But relship Js Xp sumthin special 4us=vs 7d

Cum 2Js & sin 4giv, past, present, futur & we now part
Fam of G & 1 of His children

no mean perf & sinles, it mean sin 4giv blud Xp

it mean if sin, (&do daily) ask 4giv & claim it

BUT DUZNOT MEAN IF KNOW SIN, DO IT ANYWAY BCUZ 4GIV

& DO ANYWAY & HAV RELSHIP JS XP 2 FALL BAK ON

insted: striv 2 avoid thoz sins which sevr relship Js

I no step puddles Bcuz hurt testimony I Blong 2Him

many Xpian Ch play this game & many in ch ea Sunday

caus thoz outsid no cum, join Bcuz 2many hypocrites

We all hypocrites 1way nother, but 2B Xpian hypocri
s^tid avoid lik plague

(Illus soap mfg & minister)

This wat need kno, underst & this Jn impar 2Fam G

If profes Js Xp shuc apply Xpian^{ty} 2livs; need act,

walk, talk dif from worl; need separ from garbag, filth
worl & let peop kno we walk in Lite(para vs 7)

"Family Proverbs: 2 - Don't Step In The Puddles!"

Text & Scripture: 1 John 1:5-7

I can recall watching a small boy waiting on the school bus looking toward the house and when he felt he wasn't being watched stepping in the puddles which formed there when it rained. Or in the winter how he would step on the ice to see if it was solid or not. I can also recall how his father did the same thing when he was a boy. Perhaps some of you men here can recall back to your boyhood how much fun it was to step into the puddles being formed by the melting snow, just to see if it was over the top of the boots.

Well needless to say, most boys have done this probably since ~~and~~ the beginning of creation. Thus the "Family Proverb: Don't Step In The Puddles!" But this Family Proverb also applies to what God wants from us and I would like to point this out as we look at this particular portion of Scripture.

We must continue to remember throughout this entire series on 1st John, that ~~he~~ John is speaking to people who are members of the Family of God. His message is for those who are within in the family and not without. Membership in that Family comes through the acceptance of Christ. We need to remember this for it is important.

In the preceedingg 4 verses John was telling of Jesus Christ. In verse 5 he takes us back to the previous thought to point out that the message given ~~by Him~~ ~~meaning Jesus~~ and heard "Of Him," meaning Jesus, and declared by John to those who are in the family is that "God is Light, and in Him is no darkness at all." We need to understand once again that John is speaking to the pagan philosophical ideas which have interevened into the Christian Church of that day. The ancient Persian religion called Zoroastrianism was one of the prevalent ones which introduced an idea of a constant struggle between two gods. One was the god of Light and the other was the god of darkness. The god of Light was the good God, and the god of Darkness was the evil god. Therefore, John was pointing out that the God which Jesus represented in the flesh, and the God which Jesus called Father, was the "God of Light," and "in Him is no darkness at all." Thus God is good and there is no evil connected with Him in any way. This is the message which Jesus had given directly to John and those who had walked and talked with Him. It wasn't something they had read about or invented in their thinking. It was a direct revelation by the one called the Son of God Himself. This is given to us through revelation and not by the rationalistic thinking of man. This message

can be discovered by anyone who is willing to search God's Word and have it revealed there.

John writing in His Gosepl tells of Jesus being the "Light of men," (~~xx~~chap. 1:4,5 read). Here again is the comaprison between Light and Darkness.

(Illustration of amateur painter, house in grove at twilight, and yellow light). This to me is an illustration of God bringing Light into a darkened house which was the world before Jesus came ~~intxxxix~~.

But John once again after sharing the wonderful news of the love and mercy of God, brings those in the family back to the realities of this life by pointing out a serious point we all need to ponder. "If we say we have fellowship with Him," and here again fellowship means a relationship, a sharing in a special togetherness. If we say we have this mutual sharing with God through Christ, "And walk in darkness, we lie, and do not the truth."

~~xxxxxxx~~ What John was saying here was that if this is so, ~~are~~ are witnessing a Christian out of character. Paul wrote several things about this as well. He said, to the Thessalonians, 1Thess 5:5; and to the Ephesians, 5:8; and to the Corinthians, 2 Cor. 6:14. Walking ~~in the~~ as used by the Greek word, means to "Go about." It refers to conduct; to thoughts, words, and actual deeds. The way we live must be consistent with that Light. "Fellowship" once again from the Greek means a mutual relationship. Thus to walk ~~and have fellowship with~~ in the Light means to have Fellowship with God. Walking outside of it means that we are stumbling in Satan's darkness, and walking in his fellowship.

Our lives are to be an example by which we share the relationship with God, with fellow believers, and this fellowship is possible and known because of the cleansing power of the blood of Christ.

Now let us look at this closely so we understand clearly what is being said.

John says, "If we walk in the Light," in other words, "Don't Step In The Puddles, Keep away from the things which will soil you. Walk around the obstacles of this life.

"If we walk in the Light, As He," meaning God, "Is in the Light," and this means we are to walk in the direction which God has set forth for us. It doesn't mean for us to feel free to do our own thing. It means for us to do God's thing, and that is to "WALK" as He has set forth in His Word.

Now this is conditional again, and if we do this, "We have fellowship with one another." In other words we have a mutual relationship in which we share the things of God, and we have a relationship with Jesus Christ. But the relationship with Jesus Christ is something special for us.

We need to know that when we come to Christ, we have all of our sins, past, present and future forgiven. This means that we are now a part of the Family of God and as such are one of His children.

This doesn't mean that we are perfect or sinless. It merely means that those sins which we commit are forgiven by the blood of Christ because we belong to Him. It means that when we knowingly sin, and each of us does this daily, We need to ~~xxx~~ merely ask for forgiveness and claim it as being washed away. But this doesn't mean that because I know something is a sin, and I am forgiven that I go ahead and do it anyway, because I have this fellowship, or relationship with Jesus Christ. Instead, I strive to avoid those sins which I know will sever that relationship with Jesus Christ. I "Don't Step In The Puddles," because I know that it hurts my testimony that I belong to Him.

But you see, there are many within the Christian Church who play the game with Jesus Christ and many of them sit in the pews on Sunday morning. Those outside the Church see how they act on Sunday and then witness how they act the other days of the week and the comment is made that a certain person will not join or attend a certain church because there are too many hypocrites in the church. This is true. In fact, we are all hypocrites in some way or another, for we will say one thing and do another. But to be a Christian hypocrite is something we should be striving to avoid like the plague.

(Illustration of soap manufacturer and Minister)

This is what we need to know and understand. This is what John is imparting to

those who are of the Family of God. If we profess the name of Jesus Christ, then we should apply this Christianity to our lives. We need to act differently, and walk differently, and talk differently than the rest of the world. What we do outside of the doors of this church is just as important as what we do while inside the building.

We need to separate our lives from the filth and garbage of the world and let people know that we are walking in the Light, as He is in the Light, and that we are this way because the blood of Jesus Christ cleanses us from all sin.

"Don't Step In The Puddles," ~~is the way we can keep clean~~ of life, is the way God wants to keep us clean from the soiling effect of the world.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Nineteenth Sunday After Pentecost September 24, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Robin Knauer and Sharon Pfabe - Acolytes
~~Mr. Paul Harrison - Liturgist~~

ORDER OF WORSHIP 11:00 A.M.

Prelude: "Prelude and Fugue in D minor" Bach
*Processional Hymn No. 43 "When morning gilds the skies"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "Father, give us the Spirit
Your Son has promised us; to make us honest people
again; to know and face the truth; to see ourselves
and cease from laying our defections at your door; to
see your only goodness in our desperate need of you.
Forgive us through Jesus Christ our Lord. Amen."
*Kyrle
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Hymn No. 188 "Holy Spirit, Truth divine"
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
Offering
Offertory "I Call to Thee Lord Jesus Christ" Bach
Duet: "Jesus is Lord of All" Gaither
Sung by Karen Kennedy and Lloyd Link
Scripture: 1 John 1:8-10
Sermon: "Family Proverbs: 3- Truth Or Consequences"
Prayer and Lord's Prayer
*Processional Hymn No. 399 "Once to Every Man and Nation"
*Benediction
*Threefold Amen

*Postlude:

Morris

----- *Congregation Standing -----
The Lovely Flowers on the Altar have been given by
Mrs. H. F. Sandbach in memory of her "Mother"
Mrs. E. M. Perrin
Serving as Ushers today are: *Richard Mangel, Don
Kingsley, Art Carney and Gary Penar.
Mr. & Mrs. Gottlob Kradel will greet the Congregation
at the door this morning.
Nursery will be provided today by Mrs. Diane Hollefreund
Bill Thompson and Roy Andrews will be visiting the
hospital this week.
➤ Today after the service we need some men to help set
up tables and chairs.
➤ Tonight - 5:30 - Congregational Dinner. Please bring
table service and enough tureens for your family.
Make plans to attend - dinner will be prompt.
There will be a special, (short), council meeting
following the dinner tonight.
The attendance on Sept. 10 was 199; on Sept. 17 - 188.
➤ Wed. - Sept. 27 - Board of Christian Education meeting
at 7:00.
➤ We wish to congratulate Mrs. Sara Stepp on her Birthday
this coming wednesday.
➤ Hospitalized: Arthur Covert, Louis Zubik - V.A. Hosp-
ital; Mr. & Mrs. Lewis Kradel, Donald Zeigler,
Leroy Andrews, Jr., Lena Frederick - Butler Hospital;
Edward Weichey - Cleveland Clinic. *John C. Zlowitz - Philadelphia*
ARC Class Outing - at Wogan's Camp near Cook's Forest
October 8 - more details later - Make plans.
Tuesday - Oct. 10 - Soup and Salad Day - Tickets \$1.75
We need carrots, onions and cabbage.
Please get registration forms for Youth Choir back
into the office or to Karen Maloney. Now is the time
to get started in this Choir.
➤ There will be no Teachers' training this evening due
to the Congregational dinner this evening.
There are still Centennial plates in the office - if
you should want one - cost \$3.50.
If you have not picked up your Historical Booklet from
the Centennial - it can be picked up in the office.
No charge (one per family) for the first one; after
that .75 per copy.

"Family Proverbs: 2 - Truth Or Consequences"
Text & Scripture: 1 John 1:8-10

(Ill s boy & tel lys & no go 2 heay)
Shows distic Btween truth/falshood & G sho us man
continu fitebatl & if Blong fam G need B truthful
This essenc of Scrip 2day;vs 8 Jn admon Bwar self
(Illus contractor & perfection) decept
We need kno evn tho hav 4givnes sin by acpt Xp we no
perfec & sin free
we comit sin 2day,2moro,etc & ther4 acknowl siner
or els Dceiv selvs
Jn pt old natur undr suff=nic kitty & tiger
vs 9=maxim conf gud 4 soul & tru if tried
Jn no talk 2jus any1,but Blievr/thoz born fam G
(Illus=supoz letr cum 2Ch & giv direc do thing
thoz nothr Ch no do Bcuz 4 us only
As lk vs we C no ment 4outsidr Bcuz if wud B,ther
no reasn 2preach salv thru blud Xp & all need is
2 confes sin 2B membr gam
We can C how ridiculous wud B
Confes=2 Gr wrod join 2gethr 1is 2 speak/othr thesam
thus=speak same as G,or agre with G on same thing
& wat wud we agre with G on? We sinrs need 4givnes
& if confes sins,agre with Him,(mean G),is faithful
& just 2 4giv us our sin & 2 clense all unriteness
Remem OT Day Atone & clens by blud sin-offer Lev
As Xpian stan B4 G,4giv by blud Js Xp 16:30
But Isites ask=wat bout futur sins?
ritual set up Num 19:1-10 & 4 Xpian continu clens
ongo presenc Js Xp our livs 7 Jn say vs 9 READ IT
But Jn giv stern warn vs 10=Truth Or Consequences
radio sho of name & then Tv & 4mat of it
(Illus soap & me & lies,also Dear Abby & mother/boy)
Blievr mus know if not wil 2own up 2B abl comit sin
& break felship with G,then mus sufr conseq & this
alienation from G
It cal G liar,& acknowl G's Word hav no efec on us
(Illus empty gas tank & will it run)
Cannot work or run 4 G if His fuel hav no effect on
us,we need 2B gro & walk closr ever day
This theme whol letr Jn wrot 2 thoz in fam of God
We 2gro from tim cum kno Xp as Sav until go B with L
mean read Word & absorb;mean atend servs 2B fed
spirit food which shud B ther & also 2shar thoz lik
mind;also mean 2sho 4th growth daily livs & therby
g: witnes we Blong 2 Him
4 thoz Fam G mus underst=10a mean ther no need 4 Sav
& Xp 2 offr salv 4us;mak G liar & no need His plan;
His Word not in us & we liars insted;either G truth
all lif/or Conseq 4turn from Fam which G want 2Blong

"Family Proverbs: 3 - Truth Or Consequences"

Text and Scripture: 1 John 1:8-10

(Illustration little boy telling lies, & no go to heaven; God & Geo. Washington)

This is a good case in point to show us that there is a distinction between truth and falsehood. But God has shown to us that man is continually fighting this battle and if he belongs to the Family of God, he needs to be truthful. This is the essence of our Scripture this morning as we look at it once again.

In the 8th verse John ^{gives} ~~talks~~ those in the family an admonition to beware of self-deception.

(Illustration of contractor and his being "perfect.")

this is a good case in point. We need to know that even though we ~~are forgiven~~ ~~of all of our sins by coming to Christ~~ have the forgiveness of all of our sins by the acceptance of Christ, this does not mean we are perfect, or sin free.

We will still commit sins today, and tomorrow, and the next day, and every day until God calls us home. Therefore, we must acknowledge that we are still sinners, still sinful in nature, or else we are deceiving ourselves. But the secret that must be remembered because of the joy which it should bring, is that we are now forgiven sinners because of the acceptance of Jesus Christ and this is what John once again points us to in the ~~9th verse~~ next verse.

What John is striving to do is to make the believer aware that the old nature is not completely done away with. There is still the potential to fall back into the ~~xxx~~ old habits and sins before the new birth took place. We need to be alert and concerned about our daily walk with Christ. It is something like petting a tiger on the head and saying, "Nice kitty." The tiger may appear to be perfectly tame, but lurking within the physical makeup of that beautiful cat is the old nature of being a killer and no one can foretell when it may suddenly revert to that nature.

In verse 9, John talks of "confessing our sins." We have all heard the maxim, "Confession is good for the soul," I am sure. This saying is very true and if you have ever applied it in your life, you can probably agree that to confess gives one a sense of relief. But we need to understand that John is not just

talking to anyone. He is talking to the believer, to those who have been born into the family through coming to Christ. To understand this better perhaps we should illustrate it by ~~saying~~ looking at it in another way.

Suppose a letter was sent to this church giving directions for us to do certain things, or act in a certain way. Do you believe that the other churches in Butler, who did not receive a letter like this would pay any attention to what the letter told us to do? Of course not, because the letter was for us. So as we look at this verse we need to understand that if this particular verse applied to those who were in the family, and to those who were out of it, it would mean that there would be no reason to preach salvation through the blood of Christ to those who are outside, because all they would have to do to be a member of the family would be to confess their sins. Of course we see how ridiculous this would be. The word "confess," comes to us from two Greek terms which are joined together. ~~These two words~~ One of these words means "to speak," and the other means "the same." So "confess," then, means to "speak the same as, to agree with." So what is being said here is to "speak the same as God," or, "to agree with God on the same thing." And what is the same thing we would agree with God on? That we are sinners in need of forgiveness, and if "We confess our sins, agree with Him, He, (meaning God), "Is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

If you remember anything from the Old Testament you will recall that on the Day of Atonement, the sin offering was presented before God by the High Priest on behalf of Israel. We read in Leviticus 16:30, (read this). So the Israelite then was able to live before God for another year because of the cleansing blood of the sin-offering. As Christians we can stand before God forgiven because of the blood offering of Jesus Christ.

But a question now arises even as it did for the Israelites and that is, "What about those little acts or sins which are committed after the cleansing has taken place?" Well again, there was a certain code or ritual set up for the Israelite and we can read this in Numbers 19:1-10. For the believer, the Christian,

the ~~continual~~ cleansing takes place in our lives by the continual, or ongoing work of Christ's presence in our lives. And this is exactly what John is saying in this 9th verse, (read it again).

But as he does time after time, John comes right back with a stern warning, and we read this in verse 10, (read it). He is saying here that it is "Truth Or Consequences." ~~XXXXXXXXXXXXXXXXXXXX~~ Many years ago there was a radio show which was called, "Truth Or Consequences," and it was so popular it was made into a TV show. The object was to either tell the Truth, or you had to pay a Consequence. I can recall very vividly how as a small boy I learned to dislike a certain scrub soap because it was used on my mouth several times because I had lied. Later, I disliked Fels Naptha even more because I had to scrub floors with it. (But it is a good soap.) You may have read a recent column of Dear Abby in which a mother wrote about her son using bad language. Abby told the mother not to wash his mouth out with soap, nor to pay attention to his use of bad words. She was to just tell him they were not proper and he was not to use them again and if he did to ignore it. I couldn't help but think that the washing ^{mouth} would give him a needed reminder the next time he was tempted to use the words, because the boys he was playing with were not going to stop using the words, and he needed to know that it was either, "Truth," or "Consequences" if he did.

This is what the believer needs to know, and that is, if he is not willing to own up to being able to still commit sin, and break fellowship with God, then he must pay the consequences and this amounts to alienation from God. It is calling God a liar, and we are acknowledging that God's Word has not had effect on us.

(Illustration of empty gas tank and "will it run?")

We cannot ~~run~~ work or run for God if His "fuel" is having no effect on us. We need to be growing and walking closer with Him every day. This is the whole theme of ~~this~~ this letter which John wrote to those within the Family.

Those in the family are to grow from the time we come to know Christ as our Saviour, until the day we go to be with the Lord. It means reading His Word and absorbing it into our lives. It means attending the services of worship in order

to be fed the spiritual food which should be there, as well as to share this with the of like mind. But it also means to show forth this growth in our daily lives and thereby give witness that we belong to Him.

For those who belong to the Family of God we must understand, "If we say that we have not sinned," which means that there was no need for Christ to offer salvation for us. "We make Him a liar," and God's plan for us was not needed. Then we know that, "His word is not in us," and we are the liars instead. It is either God's Truth in us and in in ~~xxx~~ all aspects of our lives. Or it is th "Consequences for our turning from the family into which God wants us to belong.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania Oct. 1, 1978
World Wide Communion Sunday

The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Jeff Knauer, Helen Hilliard - Acolytes

11:00 A.M. ORDER OF WORSHIP- HOLY COMMUNION
Prelude: "When in the Cross the Savior Hung" Bach
"O Man, Bewail Thy Grievous Sin" Bach
*Processional Hymn No. 176 "Crown Him with many crowns"
*Ascription - Choral Amen
*Call to Confession and Communion
*Prayer of Confession (In Unison) "Father, as we gather
to take our place at your table, we are most aware that
we need to confess our sins and errors to you. Grant
us your forgiveness for the anger, for the hatred, for
the jealousy, for the selfishness, and for all other
things which have caused us to be sorry and wish we
could undo them. This we ask through Christ our Lord.
Amen."
*Kyrie
*Assurance of Pardon - Choral Amen
Who's Who in the Pew
Announcements
Concerns, Joys, Prayer Requests
Morning Prayer - Prayer Response
Offering
Offertory "When in the Hour of Utmost Need" Bach
Communion Hymn No. 341 "Here, O my Lord"
*Order of Communion (middle page 33)
*Institution
Holy Communion
Communion Anthem "God so Loved the World" Stainer
Scripture: 1 John 2:1-2
Sermon: "Family Proverbs: 4 - There's No Place Like Home"
*Prayer of Thanksgiving
*Doxology
*Recessional Hymn No. 63 "Our God, our help in ages past"
*Benediction
*Threefold Amen
*Postlude Morris

The Lovely Flowers on the Altar have been given by
Mr. & Mrs. Raymond Miller in memory of "Loved Ones"
The Lovely New Ferns on the Altar have been placed
by Donn E. Miller in loving memory of his "Mother"
Mrs. Dorothy Kalb Miller.

Elders and Deacons will serve Communion today - as well
as serve as Ushers.

Elder and Mrs. Charles Penar will greet the Congregation
and visitors at the door this morning.

Nursery will be provided today by Mrs. Gloria Walker
and JoAnn Nagy.

Hospitalized: Lewis Kradel-BCMH; Art Covert and
Louis Zubik - V.A.; John Cyzzowitz - Passavant;
Ed Weichey - Cleveland Clinic. Lillian Kradel - Sunny-
view.

Tonight - 7 - Teacher's Training Class

Monday - 7 - Holy Communion (Altar)

Monday - 7:30 - Mary Prugh Harnish Circle Meeting

Wed. - 7:30 - Council Meeting

Thurs. - The newsletter will be published - please have
all material in by Wednesday.

Tuesday - October 10 - SOUP AND SALAD DAY. Onions
and some cabbage is still needed. Tickets \$1.75 are
available from Circle Chairman or can be purchased
at Brugh Ave. entrance following Church today.

Next Sunday - 9:45 A.M. Sunday School will assemble
to make a Constitutional Revision (approx. 5 minutes.)

Thurs. 12 - 7:00 P. M. - Special Teachers Meeting -
very important.

If you have not picked up your Historical booklets -
please pick them up in the office today. (one per
family) free after that 75 a copy. There are still
some centennial plates available at a cost of \$3.50.

Monday - Oct. 2 - Benevolent Committee meeting.

ARC Class outing at Wogan's Camp near Cook's Forest

October 8 - Beverage, Dessert and Meat will be
furnished. After an afternoon of fellowship - supper
will be promptly at 5:00 P.M. The Youth Fellowship
is invited.

Oct. 2 - Bob Dellen - Harry Fry will be visiting the
Hospital this week.

There are still a few "Living Bibles" at the rare price
of \$4.75 for the Cloth Binding. Come to the office
if interested.

"Family Proverbs: 4-There's No Place Like Home"
Text & Scripture: 1 John 2:1-2

(Illus 2 hilly women & new lace curtains/spider)
Plin sed:HOME IS WHERE THE HART IS
Hom no mean same 2all; 2 sum big, litl, but wher shar
Jn had this in mind wen rite scrip this AM
vs Teknia=litl child; endear term Is use B4 left dis
& Jn adres concern 2 membs Fam of G

" 1b=no mean Blievr without sin, & no commit sin
Jn say her writ so they kept from sin, he pt out
thing 2 keep Blievr from sin

" 1c=& if any man sin=means provision 4 that sin
G standard 4man is THAT YE SIN NOT, this alway
has bin & wil B, but Ad & Ev turn from G & sin
G standard realy is=perfection; Mt 5:48=How?
2B made righteous, this hap thru Xp & giv 2 us thru Him
but stil sin & Jn no say WHEN ANY MAN SIN, it IF
this Bcuz we no need 2sin, but wil Bcuz human & wen
do we HAV ADVOCATE JS XP=vs 1d

Jnnkno our natur & old natur stil ther=Tiger & kitty
This U & Me; old natur ther wait 2B releas by giv in
ADVOCAT same word Jn use wen speak COMFORTER Jn Gospel
Gr=PARACLETOS & mean helpr, intercessor
Paracletos=H Sp & advocat on earth; helpr our livs
" " =Js Xp advocat B4 G in hvn: helpr plead case
B4 G even whil yet sining
He no releas hold on us Bcuz break felship, but inter-
cede B4 G on our Bhalf
Gud examp=Peter, betray, Js cum 2 him; wash feet
Js sub on cross & sub B4 G=sin interrupt comm/Js ~~xxx~~
restore

This relationship restore 2ways wen Blievr break felsh
1st Advocat & 2nd satisfaction=PROFITIATION
G Holy, demand satisfact & Js sufr/deth brot about
Thru Js blud Calvary G wrath turn away & this lik
mercy seat 4 Isites & Day Atonement
(Illus Elder Kim)

This wat Jn say=No Place Lik Home & Js Xp our Home
He our sub B4 G, & He our satisfaction 4 sin
He our haven, refuge 4 all of life

"Family Proverbs: ~~4~~ 4 - There's No Place Like Home"

Text and Scripture: 1 John 2:1-2

(Illustration of two hillbilly women. One visited the other and inquired about the new curtains around the window. The other replied that it was not curtains but a new spider.)

The ancient philosopher Pliny once said, "Home is where the heart is." The word home doesn't mean the same to everyone. To some it is a large house, to others it is a small cottage. But whatever it means to anyone, we know of it as a place to which we can return and there we can share our lives with other people.

John had this in mind somewhat when he was inspired to write the portion of Scripture we are using this morning.

As we begin reading this 1st verse we see that John is calling those to whom he writes, "My little children." This was an endearing term ~~used~~ which is TEKNIÁ in Greek. This was a term Jesus used only once with His disciples and ~~it~~ He used it just before He was to leave them. Once again we can see that John is addressing his concern to the members of the Family of God and he starts off by calling them "little Children."

"That ye sin not," is a term he ~~is using~~ is using, which does not imply that any believer is without sin, and will not commit sin. At first glance this could be very misleading. But John is actually saying that he is writing to them ~~in~~ so they can be kept from sin. It doesn't mean in any fashion that a believer is incapable of sin, but instead, he is pointing some things out to keep the believer from sin. When we understand this we can see there is a vast difference between the two ideas.

Then John goes on to say, "And ^{any} if ~~a~~ man sin," and then follows the provision for that sin. But we need to understand first of all that God's standard for man, is, "That ye sin not." This always has been His standard and always will be His standard. But man in the form of Adam and Eve turned from God, and they did sin.

As John points out that we are to strive to live up to the perfection God wants from us, "That ye sin not." But knowing the heart of man and understanding that sin will come forth he says, "And if any man sin." John could have said, "When any man sin," but he didn't. And he didn't because he didn't want anyone to

believe that we have to sin. We are to strive as hard as we possibly can to keep from sin. But being human we do sin and it is at this point that John says "We have an advocate with the Father, Jesus Christ the righteous." Once again John is recognizing the inherited ~~innate~~ nature which we all possess.

(Illustration of tiger, "Nice Kitty, Kitty," and old nature inside)

This is you and me. We ~~may~~ have thrown off the old nature, but it is still there deep inside waiting to be released by merely giving in to it.

But we have an advocate who is there to help us in our time of need. It is interesting to note that the word John uses here for advocate is the same word Jesus used when He said He was going to send a "Comforter." The word in Greek is "Paracletos" which actually means helper or intercessor. So when we understand that the Paracletos from God was the Holy Spirit, and the Paracletos John is speaking about is Jesus we see an interesting thing. First we see the Paracletos from God as promised by Jesus is the Holy Spirit is our advocate on earth. Secondly we see that Jesus is our advocate in heaven before the Father. The Holy Spirit is our helper in our lives upon earth, and Jesus is our helper in that He is pleading our case before God even when or while we are sinning. He does not release His hold of love on us simply because we break fellowship with Him, but instead intercedes before God on our behalf. We can use as ~~example~~ an example Simon Peter. Peter denied Jesus but to whom did Jesus appear when He arose from the grave? Peter didn't want Jesus to wash his feet, but Jesus did it anyhow and we see the love Jesus had for His followers. This is the same love He has for you and me today as He pleads for you and me before God when we break fellowship through sin. Just as Jesus was our substitute on the cross, so is He our substitute before God. We need to remember that sin interrupts communion with God, and our advocate Jesus Christ restores it.

But how can the relationship be restored when the believer breaks this fellowship with God? First we have the Advocate, or the intercessor before God in the person of Jesus Christ. But ~~we~~ ^{God} also needs satisfaction which God demands for sin. This satisfaction was ~~also~~ and also is Jesus Christ. The word "Propitiation" means just that. "Satisfaction." His suffering and death brought about

the satisfaction God demands for sin. Through Christ's blood flowing at Calvary
G's wrath is turned away. Here again it is much like the Mercy Seat used by
the Israelites. On the Day of Atonement the priest sprinkled the mercy seat with
blood, and that blood was the cleansing of the people from their sins.

(Illustration of Elder Kim from Barnhouse, "Let ME Illustrate")

This is what John is saying ~~to~~ to you and I who are members of the Family of
God. He is saying that there is no place like home, and Jesus Christ ^{should be} ~~is~~ our
home. ~~and this is how we should live~~ He was our substitute before God to overcome
the debt of sin we owe and He is our intercessor before God when we sin. But
He should be our home in all of life if we truly are a member of His Family.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-First Sunday After Pentecost October 8, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Jeff Knauer and Helen Hilliard - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude: "Sonata in C Minor" Mendelssohn
*Processional Hymn No. 12 "For the beauty of the earth"
*Ascription - Choral Amen
*Exhortation

*Confession (In Unison) "Almighty God, who hast gathered thy people throughout the ages and in all the world into one Church, forgive us the painful divisions and wounds which we thy children have inflicted upon thy household of faith. Grant us the grace to overcome our human errors and prejudices that we may walk together in the unity of our one Master; in whose name we pray. Amen."

*Kyrie

*Assurance of Pardon - Choral Amen

*Praise

*Pastor: O Lord open our lips

*People: And our mouth shall show forth thy praise

*Doxology

Who's Who in the Pew

Announcements

Concerns, Joys and Prayer Requests

Duet: "Precious Lord, Take my Hand" Thomas Dorsey
Sung by Dutch and Howdy Bolam

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "Children of the Heavenly Father"
Hokanson

Anthem: "Faith of our Fathers" Ringwald - Chancel Choir

Scripture: 1 John 2:3-11

Sermon: "FAINLY PROVERBS: 5 - REMEMBER THE WISE OWL"

1 Peter and Lord's Prayer

Recessional Hymn No. 380 "O Zion, haste, thy mission"

*Benediction

*Threefold Amen

*Postlude:

Morris

----- *Congregation Standing -----

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. Edward Weichey in memory of "Parents"

Serving as Ushers today are: *Wally Feder, John Snow, Steve Vargo

Deacon and Mrs. Rodney Rensel will greet the Congregation at the door this morning.

Nursery will be provided today by Mrs. Cindy McWilliams, and Robin Knauer.

Art Carney and Rod Rensel will be visiting the hospital this week.

> Hospitalized: Mr. Gottlob Kradel, Mrs. Eleanor Sandbach, Mrs. Judy Shearer. - BCMH - OUT

Art Covert and Louis Zubik - V.A.
Monday - They need all the help in the kitchen we can get Since we are having a second fund raising in February. Lots of people are needed to prepare vegetables. Anyone is welcome - just come to the Church starting at 9:00.

> Tuesday - SOUP AND SALAD DAY. Tickets will be available at the door or see Judy Fry this morning.

> Thursday - 7:00 P.M. - Special Teachers meeting - Important.

Don't forget if you are interested in a purse for Rev. Cooper - money has to be in no later than Oct. 22nd. - please mark as such.

> Today the ARC Class will be going to Wogan's Camp. Meat, dessert and beverage will be provided. Bring your own table service and tureen. We will eat promptly at 5:00 P.M. *LOTT OF FUN*

There was a total of 210 at the service last week, and 171 in attendance on Sept. 24th.

Jane Armstrong will be in the Church Monday evening from 6:30 to 8:30 P.M. - incase you want to bring the bazaar items in early.

New members will be received into the Church next Sunday. If you know of anyone interested in joining leave the Pastor know.

Flowers are needed for December fill in chart. Narthex.

"Family Proverbs: 5- Remember the wise Owl"
Text & Scripture: 1 John 2+3-11

Sum strang reas owl Bcum symb wisdom/examp as child
learn about Wise Owl: sum1 sedWEN U NOTICE HOW MUCH
BUT UR 2DAY THAN U WER 10YRS AGO U SHUDNT LET THIS
STOP. FOLO SAM REAS UNTIL U REALIZ HOW MUCH
DUMR UR 2DAY THAN U WIL B 10 YRS FROM NOW

If Owl wise I wud lik 2use word OWL 4 wat Jn say
Our scrip Jn giv us test 2day & 1st part=3rd vs
"IF KNO JS KEEP COMMS+Wat Js tel discips?wen lv?
Jn 14=If luv keep comms & A nu comm I giv=luv 1nother
by Comm=nu rul 4lif

So Jn say vs 4=& this strong & quit oft refer 2us
1st letr O=OBEDIENT & if Obed Jn say vs 5 & ordr 2
tak plac mus B Obedient

Famous coach say=His playrs no go in2 train,they stay
no desir 2B obed 2day & 4get several weeks

Insted it obed mom by mom,day by day,wk by wk etc
Lk round & C result no obed=divorc,brok homs,moral et
much tak plac so call Xpian hom,but name only
if 1seek Xp folo mus B obed 2Him

All probs no go way,but mean hav wat tak 2fite the
Heb 5:8-9=Obed Js & BcuZ His obed we hav bless if we
obey likewis & that bles=Salvation & can,wil chang
lifs thoz truly kno & liv it

Wat Jn say?=vs 5,(G luv perfected & this Obedience
Examp Christopher Columbus & Xpian Obedience

vs 6=2nd thing Walk=W of Owl

" 7=Old Comm & this WORD & Js Word as Jn gospel say
also G word 4Bible & revel 4 mankind & this WALK
sho wethr member family Of God

(1us Communists write biog of Hudson Taylor)

vs 8x 9=3rd letr & it LIGHT or L of Owl

Cud also stan 4luv which result walk in light

vs 8=Js tol discips up room nu comm Jn 13:34-35

& this nu comm=luv 4 felloman

we 2luv but how oft hate?bakbit?gosip?tel lies?
Revival Canada & bros makup aft 30yr etc

Jn clos scrip happy note vs 10

(Illus Dr. Chestnut & work Chines missionary)

Think how much easier 2do 4 sum1 same color/culture

We need do wat Lord wants us 2do our livs

Need 2B Obed,2Walk,& 2Luv

All this not easy & if we truly Blong 2 Him,& bin
Born agin in2 that Famly our everday lif mus B re-
flection of this or we liv a lie,

Vs 3 shud B wat cud say bout all us

"Family Peoverbs: 5 - Remember The Wise Owl"

Text and Scripture: 1 John 2:3-11

For some strange reason the owl has become a symbol of wisdom. As children we probably all learned something about the "Wise Owl. Someone has jokingly said, "When you notice how much smarter you are today than you were ten years ago, you shouldn't let this type of thinking stop. Follow the same reasoning until you realize how much dumber you are today, than you will be ten years from now."

But if the owl is supposed to signify wisdom, and we are reminded to "Remember THE Wise Owl," then I would like to use the word "OWL" for our understanding of what John is imparting in this particular portion of Scripture.

In this Scripture we will find a test which each of us should take. In three verses John begins by saying, "He that saith," and then he shares the test for us. He begins in the 3rd verse by telling us that if we know Him, meaning Jesus, then we will keep His commandments. What was it Jesus told His disciples to do when He was taking His leave of them? We find it recorded in the 14th chapter of the Gospel of John. He says, "If ye love me keep my commandments." He also said, "A new commandment I give you, that ye love one another." Now by commandment He meant that He was setting forth a new rule for life. And so it is that John begins the 4th verse with the words, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." This is a very strong indictment of anyone. It becomes doubly strong when we realize that quite often we fall into this category.

But if we borrow the first letter of the word "OWL" we have the letter O, and what John is saying is that we must be OBEDIENT. And if we are OBEDIENT then John points out in the 5th verse, "But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him." But in order for this to take place we must be obedient.

A famous coach once said of his players, "They do not go into training, they stay in training." And this is the lesson we must learn. It is not a desire to be obedient today and then forget it for several days or weeks. Instead, it is being obedient moment by moment, day by day, week by week. All we need to do is to look about us and we can see the results of disobedience. Broken homes,

the high divorce rate, the breakdown of morality, and the list goes on. Much of these things are taking place in what some call Christian homes and families. But the truth of the matter is that much of these so called Christian homes are that in name only. If one seeks to follow Christ, then he must become obedient to what Christ has set forth for us to follow. It doesn't mean that being as close to Christ as possible is going to make all problems disappear and go away. But it does mean that in them and through them there are blessings which can be experienced and felt and known.

Hebrews 5:8-9 point out the obedience of Jesus, and because of His obedience we have a blessing if we obey likewise. That blessing is salvation and it can and will change the lives of those who truly know it and live it.

What is it John says of this? "God's love is perfected in us and the knowledge that we are a part of that family." I read with interest this past week an article about Christopher Columbus. Not many modern day people are aware that he was a very strong Christian man. He knew Christ as his Savior, and he believed when he was alive ~~that He was going to return~~ and he looked for His bodily return during his lifetime. But the one thing which he totally believed was that he was to search for the new world to further ~~the~~ Christianity much like a missionary. Subsequent voyages to North America were to bring priests and other God serving people to evangelize this continent. But instead, many greedy people came with other motives. But this wasn't the fault of Columbus who wanted it to be otherwise.

The second thing John points out here is the word WALK. W is the second letter of OWL, and this is what we need to know for our wisdom. In vs 6 he says, "He that saith he abideth in Him, (in Jesus), ought himself also so to walk, even as He walked." John points out in the 7th verse that this is not a new commandment, but an old one, and the old commandment is the WORD, which ye have heard from the beginning." This Word is Jesus Christ as John pointed out in his gospel. But it is also God's Word the Bible, which is His revelation of His plan for mankind. The Walk we have gives evidence of whether we really are part of the Family.

(Illustration of Communists arranging biography of Hudson Taylor & conversion)

John now comes to something which he has pointed out once before and we read this in vs 8. The burden of proof is again on the actions of those who say they belong and believe as evidenced in vs 9. ~~XXXXXXXXXXXXXXXXXXXX~~ The third letter of the word OWL is L, and this stands for LIGHT. But it could also stand for LOVE which is the result of walking in the LIGHT.

Jesus had told His disciples in the Upper Room about a new commandment. We find this in John 13:34 & 35, (read). ~~IN~~ The new commandment is one of love to our fellowman. Because the believer is in the Light which is Jesus Christ, he now has a power within him which produces love for his fellowman. He seeks to continue in the righteousness toward God and in love especially to those who are in the same Family. The test which John puts to us is found in the 9th verse. But how often do we see a person who professes to be in the light hating his brother? How often do we see fellow believers in the very same congregation, worshipping under the same roof, and yet hating one another; backbiting about one another; gossiping about one another; telling malicious lies about one another. This certainly isn't what the Family of God is all about.

One of the key things which helped to bring about the revival which swept across Canada and the Northwest section of our nation several years ago was people who were willing to reach out to one another in love. I heard of two brothers who were members of the same congregation who hadn't spoken to each other in over 30 years. When they met in front of the church by the altar rail and embraced, it started a wave of forgiveness within that congregation that practically swept it off its feet. This is what we need to do if we are at odds with anyone in our midst.

John closes this portion of Scripture on a happy note ^{with} ~~in~~ verse 10 and then returns to the admonition of spiritual darkness.

(Illustration of Dr. Chestnut and work as Chinese Missionary)

Think how much easier it is to do something for someone of your own kind, but how difficult it is to reach out to someone of another color or culture. We need to show forth that we do indeed remember the wise Owl. We need to become obed-

to what the Lord wants us to do and be in our lives.

We need to Walk in the footsteps of Jesus Christ and show others we really belong to Him. And we need to Love even as He loved us.

We are not being called to do something which is extremely easy to do. The way of human nature is opposed to being loving and we see it all around us. But if we really belong to Him, and are truly Born again into that Family of God, our everyday life should and must reflect it, or we are living a lie. Let us seek to Obey, to Walk in the light, and to Love as we should.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-Second Sunday After Pentecost Oct. 15, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Tom Hollefreund and Karen Pfabe- Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude: "Choral Song" Wesley
*Processional Hymn No. 65 "This is my Father's world"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "God of fathers, we confess our fear of life. We need courage. Everyday crises upset us. Hidden fears threaten to undermine us. We find ourselves praying that certain tests should not come our way - that important questions may by-pass us. We settle for superficial routines, pretending that the deeper issues do not involve us. Yet, we know that to avoid reality means living in a fool's paradise, and we cannot be content. That is why we pray for the courage to face the world as it confronts us, that by your grace we may at last become the people you would have us be, in the image of Jesus our Lord. Amen."
*Kyrie
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Hymn No. 228 "Behold us, Lord"
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
New Members Received
Offering
Offertory: "Aria" Handel
hem: "And Can It Be" (Chancel Choir) Johnson

Scripture: I John 2:12-17
Sermon: "FAMILY PROVERBS: 6 - LIKE FATHER, LIKE SON"
Prayer and Lord's Prayer
Recessional Hymn No. 282 "Faith of our fathers!"

*Benediction
*Threefold Amen
*Postlude "Fantasy in C" J. S. Bach
----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by Mrs. Margaret McClymonds in memory of "Loved Ones"
Serving as Ushers today are: *Rob Vinroe, Steve Smith, Randy Dellen, Bob Dellen and Gordon Kennedy.
Mr. & Mrs. Harry Davis will greet the Congregation at the door this morning.
Nursery will be provided today by Dru Rensel and Beth Burns.
Our sincere sympathy to Mrs. Zubik, Family and Friends of Louis Zubik who passed away this week.
Tonight - 6:00-8:00 - Youth Fellowship *Hay ride*
Monday - 7:30 - Fidelity Bible Class
Wed. - 7:00 - Choir Rehearsal
Next Sunday - 3:00 - Lake Erie Association Meeting at St. Peter's Church in Zellenople. Please let the Youth Pastor know if you plan to attend - We need a group to go. *RESERVATION 17TH - NO CHARGE - LET DEFA KNOW*
The attendance last Sunday was 178
This week in the mail you should of received a Budget, Revised Constitution, letter telling about the Membership changes, Program of Progress letter and envelopes for same. The Budget will be presented to the Congregation after the Service on Nov. 5. Election of Elders and Deacons will be the same Sunday.
Christian Enlistment Sunday will be Nov. 12; Family Thankoffering will be the 19th; Family Advent Wreath making will be on the 26th.
Paul Campbell and Don Kingsley will be visiting the hospital this week.
New Members received this morning: Letter of Transfer- Mrs. Mildred Welch. Profession of Faith - Mrs. John Wogan (Elaine)
Flowers are needed for Dec. 3, 10, 17, 31.
High School Senior Visitation Day at Grove City College Oct. 21 and November 11 - Details on Board in NartheX.
Cards available: all seniors or interes *a* Hi School young people

"Family Proverbs: 6- Like Father, Like Son."
Text & Scrip: 1 John 2:12-17

Old Fam Provs=Lik F, Lik Son & chip old block & jus
lil =cud B use positiv/negativ
Scrip AM bring Fam Prov 2 the 4, Jn duz by includ
whol Fam G, & 1nce agin thoz within Fam G
Is mean thoz Born in2 Fam thru acpt Xp
No Bcum part fam until legit born in2 it thru Xp
Bgin vs 13a=Jn no speak 2old men, insted elders/ch ldr
Sum knu Js, all knu of Him, & Jn pt 2 Js Divinity
Jn pt 2 Js & creation & comend F's 4 folo Him
vs 13b=Yng men & they comend 4 opposit 2tempts Satan
They walk footstep F's as wel Js Xp & R obed & matur
vs 12=Children=TEKNIA, endear term of luv F 2 Blov chil
vs 13c=Children=PAIDIA, nifant, thoz nu in faith, bgin go
vs 14=Reiter & comend agin=Lik F, Lik Son, footstp F's
Jn now giv timely advic VS 15, Jn advoc real luv 4 G
He say=thing worl can ovrcum luv 4 G & if tak plac,
then G Bseparat from us & vs 15b cum 2 pass
We separ from G 1st by luv things worl, & G sep from
us, Bcuz we no luv, & He no luv us=viscious cycle
many wel mean Xpians find selvs thez day (ILLUS ^{WATER} TENT)
We liv worl many allurs & things & dazl & tempt us
Tech gadg amk lif free/easy, recrea plesur etc
thus liv socierun ful speed 2ward own destruc fast
Pr sed=We're go 2hell on bycycl/shud B on a rocket
We pik tempo & hurtl 2ward self-destr Bcuz want mor
recre, entertain, relax, & mor & mor things of worl
Satan aliv, wel planet earth & largely Bcuz no want 2
admit he forc 2 reckon with, & Js Xp can lead arite
This wat Jn say vs 15
vs 16=1st lust flesh; 2nd lust eyes; 3rd prid lif
in in conret way C this scrip? 3rd chap Genesis
Vs 6a=lust flesh; desir sumthin material,
think this lust only sexual, but gluton, selfish &
want mor & mor worl goods & this wat Eve desir
vs 6b=Lust eyes; desir wat eyes C, & it sin Bliev hap
consist thoz things money buy & do best 2acquir mor
& mor 2 satisfy evil hunger
vs 6c=prid lif; sin posses sumthin ordr hav grtr know-
ledg 2 posses stil othr thing; mor educ 2tre ampl
othrs mov ahed, or use influ 2mov ovr othrs
it get rich schems, cheat, steal do watevr get ahed
Jn conclud vs by pt thez action not of G, but of worl
vs 17=His conclus 4 thoz Fam G 2B Lik F, Lik Son &
this wat G want from us
(I us Silversmith & C self in silvr lik mirror)
How bou U & Me? Do we C reflec miror in G Father?
Duz worl C reflec Son in us? Can B sed us Lik F, Liks
need B doubl sur if call self mem Fam whethr F's,

yng men,women,children mean of corse state develop
ment we in, our interests cenered in Him & in thoz
things no pass away

"Family Proverbs: 6 - Like Father, Like Son."

Text: 1 John 2:12-17

A family proverb I am certain we have all heard is the one which states, "Like Father, Like Son." This of course is the same as saying, "He's a chip off the old block." Or, "He is just like his father." This implies being identified with the actions of ones earthly father, and it can be used both in a positive and a negative manner.

In our Scripture for this morning John ~~xxx~~ brings this Family Proverb to the fore, but he does it by including the whole family in it. Once again we need to realize that John is speaking to those who are within the Family of God and this means those who have accepted Christ as their Savior and therefore become Born into the Family. We need to constantly remember that we do not become a part of the Family unless we are born into it, and this birth takes place through Christ.

Although we begin our Scripture with the 12th verse let us look first at the 13th verse. John says, "I write unto you fathers, because ye have known Him from the beginning." John is not speaking to an elderly group of men, but instead to those who are the elders of the church, or the church leaders. He is speaking to the men who have either known Jesus personally, or have known of Him, or about Him, and once again John is pointing out the Trinitarian aspect of Jesus by saying, "Him that is from the beginning." He places Jesus at the very creation which makes Jesus as God and Son also. John is commending these men by pointing out that they have "Known" Him, meaning of course both perhaps the actual knowing of Jesus in His earthly ministry, but also knowing Him by living as He had taught.

Then John says ~~that~~, "I write to you young men, because ye have overcome the evil one." Here he is commending those young men who ~~xxx~~ have not only come to Christ, but are living in opposition to the temptations of Satan. These young men are walking in the footsteps of their fathers, as well as the footsteps of Jesus Christ. They are being obedient ~~xx~~ and maturing in their faith on a day by day basis.

But let us now backtrack to the 12th verse and here John says, "I write unto you little children,² and here is that endearing term, "Teknia" in Greek. It is written as a loving father to beloved children. But when we look at the latter part of the 13th verse we see John says, "I write unto you little children," but there is a distinct difference between the two phrases. The term "little children" in the 13th verse is "Paidia" in greek and it means ~~infants~~ infants. In the 12th verse John is writing to those who are beloved children in the faith, those who have come to Christ and are working at growing in the faith. In the 13th verse he is talking about "Infants," or those who are just new in the Lord and are just beginning to grow.

Then when we look at the 14th verse John reiterates again what he said previously and he is commending the Fathers and the Sons. ~~He is~~ He is ~~saying~~ saying what we would say, "Like Father, Like Son." Meaning of course that the sons are following in the footsteps of the fathers which is what they should be doing.

But as John so often does in his writings, he now gives some very timely advice. ~~real~~ (Read verse 15). John is advocating ~~that we should love the things of the world~~ a real love for the things of God as opposed to the things of the world. He is not saying that we must do away with all that we have and live in abject poverty. He is saying that the things of the world can so overcome us that we will love the world more than we love God. And if we come to love the world more than God, then God will be separated from us, which is what he means by the "Love of the Father is not in him." We will separate ourselves from God first of all by our loving the world, and God will separate Himself from us because our love is not turned toward Him, thus, His love is not turned toward us. It becomes a vicious cycle and one which many well meaning and believing Christians find themselves these days. We are living in a world which has many more allurements and ~~the~~ things which dazzle our sight and tempt our desires for them. All of the various technical gadgets which can and will make life that much more easy to free us for more recreation and pleasure. Thus, we live in a society which is running full speed toward its own

destruction at a rate and pace as never seen before. ~~XXXXXXXXXXXXXXXXXXXX~~

A preacher once said, "We are going to hell on a bycycle," meaning that we are running in that direction ~~in~~ faster than walking. But I believe that we could truthfully say ~~xxx~~ that today we are going to hell by rocket. We have increased the tempo and speed as we hurtle toward our own self-destruction and all because we want more leisure, more recreation, more entertainment, more relaxation and more and more of the ~~xxx~~ things of the ~~xxx~~ world. Satan is alive and well on planet earth and largely because we ~~do~~ not want to acknowledge that he is just as capable of leading us astray, as we acknowledge that Jesus Christ can lead us aright. This is what John was driving at in this 25th verse.

But then John goes on and breaks this down even further by pointing out what was in the world, (verse 16a). What did this consist of? First, the "Lust of the flesh," (16b); second, "And the lust of the eyes," (16c); and third, "And the pride of life," (16d). Where is this encountered in a concrete way in which we ~~do~~ see it in Scripture? In the 3rd chapter of Genesis we read this exact thing. We read in the 6th verse that, "The woman saw that the tree was good for food." This is the "Lust of the flesh." This is to desire something in a material way. We think of the lust of the flesh as being only sexual sins. But it involves more than that. It is to be gluttonous, to be selfish, to want more and more of the world's goods. This is the lust of the flesh, and this is what Eve was desiring. Then the woman saw that the tree, "Was pleasant to the eyes," (6b). This was the "Lust of the eyes." This is the sin of desiring what the eye sees. It is the sin of believing that happiness consists of all the things which money can buy, and doing our very best to acquire more and more to satisfy this evil hunger. And then we see that Eve saw the tree, "To be desired to make one wise," (6c). This was the sin of "The pride of life." This is the sin of possessing something in order to have the greater knowledge to possess still other things. This is the sin of gaining knowledge or education in order to trample over others to get ahead. It is the sin of using whatever influence is available to move ahead of the field. It is getting rich schemes, cheating and stealing by devious means from those who are not as smart as we are. John concludes this verse by

pointing out that these three types of actions are not of God, but are of the world.

He further concludes his admonishment to those within the family with the words, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." John's conclusion for those within the Family of God, is to be, "Like Father, Like Son." To be like God the Father wants us to be, because we have the life and example of His Son Jesus Christ to follow.

(Illustration of Silversmith & seeing self in silver like mirror)

How about you and me? Do ~~xxxxxxxxxxxx~~ we see ~~God~~ our reflection mirrored in ~~God~~ God the Father? Does the world around us see the reflection of the Son is us? Can it be said of each of us, "Like Father, Like Son?"

We need to be double sure that if we call ourselves members of the Family of God, that whether we are considered as Fathers, or young men and women, or Children, meaning of course which state of development we are in, that our interests are centered in Him and in those things which cannot pass away.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-Third Sunday After Pentecost October 22, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Tom Hollefreund and Karen Pfabe - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude: "Prelude" Corelli
*Processional Hymn No. 8 "Praise ye the Lord, the Almighty"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "O Lord, Our Father, we come to
you as a people who are a part of the community of
believers. We seek your guidance for we know that the
Church cannot exist without it. Forgive each member of
your Church for their individual and corporate sins.
Keep us true to the commitment of upbuilding the Church
throughout the world. Keep us from the divisions that
separate us from others. And always keep us steadfast
in your love, in Jesus name. Amen."
*Kyrie
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Hymn No. 232 "Mid all the traffic of the ways"
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
Offering
Offertory: "Sarabande" Corelli
Anthem: "With a Voice of Singing" M. Shaw Chancel Choir
Scripture: 1 John 2: 18-27
Sermon: "Family Proverbs: 7 - Scratch the Surface"
Prayer and Lord's Prayer
*Recessional Hymn No. 272 "Love divine, all loves excelling"

*Benediction
*Threefold Amen
*Postlude

Morris
----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. William Johnston in memory of Mrs.
Johnston's "Father" - Harry Peters.
Serving as Ushers today are: *Richard Mangel, Don
Kingsley, Art Carney and Gary Penar.
Deacon and Mrs. Bruce McBride will greet the Congrega-
tion at the door this morning.
Nursery will be provided today by Mrs. Pauline Fencil,
and Lori Zavacky.
Hospitalized: Mr. Harvey Campbell
Arthur Covert - V.A. Hospital.
This afternoon - Lake Erie Assoc. meeting St. Peter's
UCC - Zelienople at 3:00P.M. Contact the Pastor if
you can attend.
Mike Nazaruk and Howard Bolam will be visiting the
hospital this week.
Tonight - 7:30-9:00 - Youth Fellowship Meeting.
November 5 - Election of Elders and Deacons and also
the adoption of the Budget at a Congregation meeting
following the Service. Those already nominated are:
Elder - Art Snyder, Allen Botacchi, Bob Dellen and
Herb Shearer. Deacon - Sara Snow, Karen Maloney,
Bruce McBride, Harry Burns, Coyle Fowler, George
Eichhorn and Robert Knauer. You may also make nomina-
tions from the floor - providing you have that persons
consent.
Wed. - 7:00 - Chancel Choir Rehearsal
I would like to express my deepest appreciation to Rev.
Ralph Link and the Women's Fellowship for their kindness
and help, during the recent death of my husband, Louis
Zubik. I would also like to thank all the members of
St. Pauls, who sent food, and for the beautiful flowers,
and a special thanks for the Prayers read and the cards
sent, during my husbands long illness. - Mrs. Zubik.
I would like to thank the folks of the church for their
cards, flowers, and especially their prayers during my
recent surgery and hospitalization. It meant so much
to me.
Sincerely, Eleanor Sandbach.

"Family Proverbs: 7 - Scratch the Surface"
1 John 2:18-27

Surround all sides things vie 4 our allegiance
Ad^d responsib 4 much, mus do reserch B4 fal victim
Cud say Fam Prov=SCRATCH THE SURFACE 20 wat Bneath
Jn giv this advic this scrip
1st=speak last times vs 18a=Paul, John mos write this
Cley Bliev Js cum B4 they die but 1900 cum/gon not
(Illus south, Oct 10, 78, 12:30, 500 bucks) yet
Jn sur last time Bcuz many antiChrist, 2day we C
cum 2gether many nation, cultur & lk 4 2nd Cum Xp
Time no import, but RU reddy?
vs 19=peop Blong Xp Church & split, explain why
almos lik Jn writ 2day 4 us=Cults: J witnes, Mormon
Moonies, Hare Krishna, Armstrong
all hav kernel truth, then distort or water down
Jn say=wer not all of us=steer clear
vs 20=SCRATCH THE SURFACE=1k Bneath Bcuz U know this
vs 21=reason 4 writing
vs 22a=Who lie?
vss 22b & 23=Almost lik Jn wrote this 4 yesterday new
spaper
peop wil 2 acppt Js as grt man, proph, but G?? Never
Examp: 3 preacher ask 2 resign Bcuz preach Xp
I kno peop lv gud cong Bcuz want works not Xp
Ther cert thing we ris/fal on & thez fundamentals
Div of Xp, Virg birth, deth bodily resur, 2nd com
we either 4 or agin & if 4them can no compromise
with world & if agin=disgruntl & unhappy
vss 24-25=Jn say stay in fundamentals of faith
vs 26=caus 4 writing & 2 Bware
vs 27=Anointing & vs 20=Unction; now wat he say?
Oly One=Js Xp & Unction & Anoint=Baptizm Js Xp
Descend Dove, they told G Son, & this visibl anoint
Gr CHRISTOS=Anointed One: H SP Gr CHRISMA=The Anointin
Wat Jn tel thos insid Fam og G?
Jn 14:16-17=prom of H Sp
25-26=Ident as H Sp
then Js tel discips Jn 16:7-11 & 13-14
vs 27=Js is TRUTH & if the anoint we receiv is H SP
then that indwel is Truth even as Js sed wud B
THINK OF IT! We hav an infalble teach=H SP Himself
Need underst hav 2 safeguards 4 our lives
1st H Sp 2 lead in 2 all truth & wat is Truth?
Word of G & so hav H Sp 2 guid & writ Word 2 direct
we can test things this worl by G's yardstik Bibl &
by Correction of H Sp
(Illus of woman, queen visit & Xp liv her hous)
Can we say Js Xp liv here, within wal this frame call
erthly body? We need 2 Scratch Surfac & determ if_{so}

"Family Proverbs: 7 - Scratch The Surface"

1 John 2:18-27

One of the things which confronts each of us in our present day world is the fact that we are surrounded on all sides by many things which vie for our allegiance. We see and hear of so many things which sound so good for our proper well being that quite often we are fooled by them and thus become sceptical concerning something similar which may come along. The advertising industry has been largely responsible for this because they have invented such nice, cute little ways to lure us into trying a product only to learn to our dismay that it does not quite do what it is supposed to do. This is true of so many other areas of life as well and so many of us have come to the conclusion that we must do a little research before we ~~xxxxxx~~ fall victim to some scheme. Thus many have learned to dig a little deeper into something before we commit ourselves and we could say this has given us a "Family Proverb" of, "Scratch The Surface," to see just what lies beneath.

John was giving this advice to those within the Church Family in that portion of Scripture we just read. There are several things which John tells us in this Scripture. In fact, he gives us so much material that we could not possibly expect to cover it in one lesson. But, John covers three main thoughts in this Scripture which we will share this morning.

First, John begins by speaking of the last times, vs 18a, (read). John wrote of the last times; Paul wrote about it; and so did almost all of the other writers of the New Testament in one form or another. Why did they write in this fashion? Simply because they believed that Jesus Christ was going to come back bodily in their lifetime. Well we see that over 1900 years have come and gone and still He has not appeared. But each day brings that final day that much closer, and we need to be prepared for it, and this in essence was what each writer was speaking of in their writings. Just last week a group somewhere in the south had predicted that October the 10th, 1978 at 12:30 P.M. the world was going to end. They were so sure of it they collected 500 dollars from anyone who wanted to be spared and then they permitted that person or family to share a large cave and await the end. I haven't heard what has happened since the ~~xxx~~ world

did not end, or what they did with the \$500 dollars they collected. It would interesting to hear wouldn't it?

John was sure it was the last time because there were so many who were Anti-Christ's, and he felt positive it had to be taking place right then. The rise of one super Anti-Christ is to signify the ~~xxx~~ second coming of Jesus Christ and the coming together of world powers uniting themselves and their nations is one of the signs we are to look for and this is taking place today. Therefore, we must know that the days we live in can be called the "Last Time" as well. It isn't important whether it happens during our lifetime or not, instead what is important, is are we ready?

John then explains why he calls them Anti-Christ's in vs 19. Now what he is really saying here is that these people started out in the Christian Church. They were members and were first relying upon God for the answers, but then they became self-sufficient and since they were in disfavor among their brethren they left the church and formed their own little groups. John points out that "They would have continued with us," meaning that they must have begin to be involved in controversy with the others in the church. So John points out, "They went out, that they might be made manifest that they were not all of us." He means that they knew there was a difference of opinion and belief, and so they could not both teach the same things and this had to cause a split. It almost sounds as if John were writing in our own day and age. We look around and we see the cults which are growing stronger every day because people are not willing to hear and know God's revealed truth in the Christian Church. In case you are wondering what some of them are, they are the Jehovah's Witnesses, the Mormons, the church of Herbert and Ted Armstrong, the Moonies, Hare Krishna and on and on. These are cults and are not Christian because they deny the basics of Christianity. Each of them have a kernel of truth within them, but they either water down or distort the truth to their own satisfaction and use. Therefore, John wrote of them, "They were not all of us," or they don't belong to us, and the admonition is to steer clear of them.

So John points out in the 20th verse, "But ye have ~~an~~ unction from the Holy One and ye know all things." He is saying that they have been able to "Scratch The Surface," and they should know truth from error. The word "Unction" means an anointing and we will come to this again in another verse later on.

We come now to the second point John wants to make and that again has to do with false doctrine. He points out his purpose for writing was not to point out the truth because they knew that, but that they were to remember to continue to seek the truth, vs 21, (read).

John questions who is lying to them, vs 22a? Anyone who denies the Son denies the Father, and you can't have one without the other, vss 22 & 23, (read). Here again ~~we~~ as we look at this part of our Scripture it is almost as though John had just written this yesterday and we saw it printed in today's newspaper. People are all uptight these days because they don't want to hear about the Divinity of Jesus Christ. They are willing to accept Him as just another prophet or a great man, but as God? Never! I know of people who are leaving congregations where the truth is being preached because they can't stand the spotlight of God shining into their lives and making them aware that it is only by Faith that we come to God and not by Works. I know of 3 UCC ministers who have been asked to resign and the reason is not because they are preaching heresy, but instead because they are preaching ~~that Jesus Christ~~ the Word as it should be preached and these people will have none of it. I know of people within this congregation who are upset and uptight because some of my preaching has not been in the accustomed style that ^{they} ~~you~~ think it should be.

But we must know that there are certain things we either stand or fall on. There are certain fundamentals of the faith which need to be a part of all of our lives. The Virgin birth of Jesus Christ, the death and resurrection, the Trinity, these are all things which separate us from the cults and those who want to only preach a liberal no commitment Christianity. We are either for or against these fundamentals of the faith. And if we are for them, we stand on them with no compromise. If we are against them we are unhappy and disgruntled if the preacher preaches them. It's as simple as that.

John then writes exactly what I have just said, and that is to stay in the fundamentals of the faith, and the promise again is that of eternity with God, vss 24-25.

He spells out his purpose once again for writing, vs 26, so they may know that there are those who would lead them astray if possible. At this point then, John is writing to share with them what he calls, "Anointing." In verse 20 he calls it, "An Unction." Now what is he talking about? We probably need to backtrack a little to understand this more fully. The Holy One, or Him to which John refers is Jesus Christ. What happened when Jesus was baptized by John the Baptist? He was visited by the descending Dove and God spoke to those assembled to know this was something special. This visitation was the visible anointing of Jesus Christ. The Greek word "Christos," means, "The anointed one." The Holy Spirit "Chrisma" means, "The Anointing." Now in light of this, just what was John telling those within the Family of God? If we turn to the 14th chapter of ~~John~~ the Gospel of John we read there in the 16th and 17th verses about the promise of the Holy Spirit to come. Then in the 25th and 26th verses He identifies this Comforter as the Holy Spirit. But then what does Jesus further tell His disciples? In the 16th chapter of John 7 to 11, and 13 and 14 Jesus makes the final explanation to them. What John is saying here is that Jesus is truth, and if the anointing we receive is the Holy Spirit; then that indwelling in us is truth even as Jesus said it would be in John 16:13. Think of it! We have an infallible teacher, which is the Holy Spirit Himself. What we need to understand here is that we have two safeguards for our lives. First, we have the Holy Spirit which has anointed all those who have accepted Christ. This Holy Spirit is to lead us into all truth. What is the truth of God? It is His Word. So we have the Holy Spirit in our hearts to guide us, and we have the written Word to give us further guidance. Thus we can test the things of this world by God's yardstick, His Word, and by His guidance in us through the Holy Spirit.

(Illustration of woman and Christ living in her house, not just a guest)

Can we say that Jesus Christ lives here, within the walls of this frame we call our earthly body?

(Over)

We need to "Scratch The Surface," and determine if this is so.

John then writes exactly what I have just said, and that is to stay in the land-
side of the faith, and the promise again is that of eternally with God, and

he explains out his purpose with again the writing, as he, no they may know that
these are those who would have their entry in paradise. At this point then, John
is writing to those with him what he calls, "Anointing," in verse 20 he calls
it, "An Anointing," how that in his talking about, he probably need to know
a little to understand this more fully. The only one, or him to which John re-
fers in Jesus Christ. When he says, "Anointing" was promised by John the Baptist
he was visited by the descending dove and was given to those anointed to know
that was something special. This anointing was the visible anointing of Jesus
Christ. The great word "Anointing," means, "The anointing one," the holy spirit
"Anointing" means, "The anointing," the anointing of John, Jesus who was John

calling those within the faith of what he was to the Father and to the
Father of John to come to him in the 19th and 20th verses about the anointing
of the Holy Spirit to come. Then in the 15th and 16th verses he identified this
anointing as the Holy Spirit, but then what does Jesus further tell his disciples
and in the 20th chapter of John 14:26, and 15 and 16 Jesus makes this final
explanation to them. What John is saying here is that Jesus is going, and he
the promise we receive in the Holy Spirit when that anointing is in us, and
even as Jesus said it would be in John 14:26. Think of it, we have an intelli-
gent teacher, Jesus in the Holy Spirit himself. What we need to understand and
is that we have two witnesses for our lives. First, we have the Holy Spirit
which has anointed all those who have accepted Christ. This Holy Spirit is so
that we have all truth. What is the word of God? It is the word. So we have
the Holy Spirit in our hearts to guide us, and we have the written word to give
us further guidance. Thus we can have the things of this world by God's word-
of the word, and by the guidance in us through the Holy Spirit.

(Anointing of Jesus and Christ living in our hearts, not just a gift)
and we say that Jesus Christ lives here, within the walls of this house we call
our earthly body.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania

Reformation Sunday October 29, 1978

The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Tom Hollefreund and Karen Pfabe - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude: "A Mighty Fortress" Bach
*Processional Hymn No. 322 "The Church's one Foundation"
*Ascription - Choral Amen

*Exhortation
*Confession (In Unison) "Almighty God, forgive us for our faulty following of the Master: our slow faith in His power to save; our timid, hesitant answers to His call for service; our insensibility to the meaning of His cross; for all that mars our discipleship, and make it difficult for others to believe in Him. We ask it all in His name. Amen."

*Kyrie

*Assurance of Pardon - Choral Amen

*Praise

*Pastor: O Lord open our lips
*People: And our mouth shall show forth thy praise

*Doxology

Who's Who in the Pew

Announcements

Concerns, Joys and Prayers Requests

Solo "Reach out and Touch" Charles E. Brown --
Sung by Karen Maloney

Call to Prayer

Pastor: The Lord be with you.

People: And with thy spirit.

Pastor: Let us Pray.

Prayer and Prayer Response

Offering

Offertory: "O Jesus So Meek" Hokanson

Anthem: "Built on the Rock" Lindeman

Scripture: 1 John 2: 28-33

Sermon: "FAMILY PROVERBS: 8 - BLOOD IS THICKER
THAN WATER"

Prayer and Lord's Prayer

*Recessional Hymn No. 281 "A mighty fortress is our God"

*Benediction

*Threefold Amen

*Postlude "O God Our Help" Young

----- *Congregation Standing -----

The Lovely Flowers on the Altar today have been placed by Mr. Homer Beatty in memory of "Loved Ones"

Serving as Ushers today are: *Mike Nazaruk, Gottlob Kradel, Roy Andrews and James McClymonds.

Elder and Mrs. Charles Penar will greet the Congregation and Visitors at the door this morning.
Nursery will be provided today

Hospitalized: David Steffler, Harvey Campbell.
Walter Harmon and Chuck Penar will be visiting the Hospital this coming week.

Tonight - 6-8 - Youth Fellowship Meeting

Tonight - 7-9 - Teacher's Training Meeting

Monday - 1:00 - Service at Sunnyview Home - We need people from the Congregation to attend and help with the singing. Meet at the Home. **AT 1:00**

Tuesday - 7:15 Bible Study - Studing the Book of Daniel - Everyone is welcome

Wed. - 7:00 - Choir Rehearsal

Next Sunday - Congregational Meeting for the purpose of the Budget Presentation and Adoption. The election of Elders and Deacons will also take place. The names so far on the ballot are: Elder - Art Snyder, Allen Botacchi, Bob Dellen and Herb Shearer. Deacon - Sara Snow, Karen Maloney, Bruce McBride, Harry Burns, Coyle Fowler, George Eichhorn and Robert Knauer. You may also make nominations from the floor - providing you have that persons consent.

Mr. Gottlob Kradel would like to thank the Congregation for the cards, flowers, especially the Prayers and also for Rev. Link's visits while he was a patient in the Hospital.

There is a glass cake dish missing from the Soup and Salad Day. Please check your dishes and make sure you have the right one.

November 12 - Christian Enlistment Day.

Our congratulations to Evelyn and Alvin Shakely on their 38th Wedding Anniversary - Oct. 28th.

Attendance - Oct. 15th-153; Oct. 22 - 132

Wed. Council - 7:30; Thurs. Newsletter put shed

"Family Proverbs: 8 - Blood Is Thicker Than Water"
Text & Scripture: 1 John 2:28-3:3

Last wk Scrip talk fals teachrs, apostacy thoz in Chur
Jn v all knd guid so far & now giv awarnes unique
relatship Blong 2 thoz who member family of God
Sum1 1nce sed=WEN COMPANY STAYS 2LONG, JUS TREAT THEM
1 MEMBERS OF THE FAMILY, & THEY'LL SOON LEAVE"

MayB tru human fam relationships, but no shud B in G Fa
Insted, thoz outsid shud want 2B with us & join us
vs 29=Jn giv advic 2B prep 4 cum of Js; remember wen
as child, or our children told=B nice wen Unc/Aunt cum
say please, thank you etc.

This way shud B redy 4cum of Js Xp & no embarass
But wat 1st requirment?

vs 29=RIGHTEOUSNES & this can no hav of self

it only as gift from G; We no earn, merit, deserv

" FREE from G as gift & this righteousnes from Js
wen accept as Savior; Wen 1nce say yes 2Js & accept
By this, we made righteous B4 G, not by our doings
but by righteousnes of Js Xp

(2Day Reform Sun, explain M. Luther & Just shal liv Fa
Faith: no want split, just reform)

vs 29 Jn say 2wice=KNOW=shud know He right, & all stri
2b righteous is membr that family. BORN in2 it

vs 3:1=BORN in2 famly & as Son, Blud thickr than Water
Shud B & mean sumthin special 4 ea us

Worl duznt kno this & no want 2 kno & wordly in

Ch no want 2kno eithr

No rite 2preach sin, repent, B born agin, accept Xp etc
Mus preach bout human rites, injustic, politic prisners
But if 1st preach Xp & get in2 Fam of G & the social
gospel takes place

Wh here care bout starv peop, unles want 2shar same
Xp with them & reach out in His name?

Who wil 2 help sik peop excep thoz luv Xp, Bcuz His l
Why Un Fund? Bcuz not al Xpian & wil 2 shar luv?

Ch shud bin do this all long but wher ch do wat sup-
pos 2, do betr job than Un Fund

vs 2=Jn talk Raptur Ch & this 2B lk 4ward 2; time of
no siknes, diseas, pain etc; time of etern with G

But Jn snap us bak 2 reality insted dream with nex
vs 3=(Read), this keep us from walk clouds & Pie Sky
Mus hav feet firm plant groun & realiz here mus liv,
work & labor 4 now; this shud sobr up & kno requir
2 liv cert way lik Js; Pure as He pure & we 2B lik Hi
(Ill Indian Fable of Crow & Doves)

How out us? Can C selvs as Crows of worl try fit in
with Doves of Xpian famly?

R we sons of Satan insted of Sons of God?

Duz our talk reflect we convers with G & Xp?

Or duz it sound lik same güttr garbag of world?
R we gossip bout others 2 frends, or are we talking
2 our frend Js about needs of thez people?

Duz our walk appear diff from thoz around us?
Or R we stil in habit of visit thoz haunts we shud
hav long abandoned wen we came 2 Xp?

R our actions xthoz of 1 who luvs Js Xp?
Or R we stil lk out 4 old #1 at expens of others?

This wat Jn put 4th 4 us 2 considr
He say, "Everyman ~~xxx~~ who has this hope in him,"
meaning the hope of being just like Js; that man,
Purifieth himself even as he," Jesus Christ, "Is
pure."

May we eithr measure up to this standard, or Bgin 2da
2 seek ~~xxxx~~ so to do.

May we show 2 the world that Blood Is Thicker Than
Water, as evidenced by having the blood of the Family
of God flowing in and through us.

"Family Proverbs: 8 - Blood Is Thicker Than Water"

Scripture & Text: 1 John 2:28-3:3

Last week the portion of Scripture we used spoke about the apostasy of the Church. We learned of those who were once in the church and who were now on the outside. John has given all sorts of guidance thus far for each member of God's Family. But now in this portion of Scripture he makes us aware of a rather unique relationship which ~~is~~ belongs to each one who is a member of the Family. Someone once said, "When company stays too long, just treat them like members of the family and they'll soon leave." This may be true in our human family relationships but it shouldn't be true ~~is~~ within God's Family. In fact just the opposite should be true and that is, those outside of the Family of God should want to be within it and be treated as a member of the family. But in order for us to see this as God intended, let us look at what John has to say about this.

John begins this portion of Scripture with the advice of abiding in Christ, so that when He comes we will not be embarrassed or ashamed. (Read vs 29). This is much like the preparation of children before certain ~~family~~ relatives or guests are to arrive. Remember? "Now you be sure to say please when you want something passed to you. Remember to say, 'Yes, Uncle Joe, and No Uncle Joe.'" Well John is preparing us ~~for~~ to be ready at all times for the arrival of Jesus Christ into our midst and if we are ready, we are not going to be a source of embarrassment to Him, or to ourselves.

But what is the first requirement which John points out? The answer is found in the 29th verse, (read). It is righteousness. Now righteousness is something that we cannot have of ourselves. It is something that we can have ~~only~~ ~~through~~ as a gift from God. It is not something we can earn, or merit, or even deserve. But it is given to us by God as a free gift. This righteousness is ours when we accept Christ as our Saviour. When we at one point in our lives say yes to Jesus that we accept Him into our hearts and lives, then we have ~~himself~~ are made righteous before God, not by our own lives or deeds, but by the very righteousness of Jesus Christ. Today we celebrate as Reformation

Sunday. The man who became the founder of the Reformation, Martin Luther, was one of the most devout priests of the Roman Catholic Church. But God revealed to him that it wasn't through all of his works and good deeds which he was constantly striving to perform to obtain righteousness, But instead, it was just as Paul had written in Romans, "The just shall live by faith." When God impressed this upon him so that he was moved to strive to correct not only his life, but that of the entire church, he was at odds with the church. His real intent and purpose was not to cause a split in the church, but instead, to correct a problem and to bring the church and its people in closer communion with God and His Word.

John points out twice in the 29th verse something which should be common knowledge in each believers life. He says, "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." We should all know first of all that God is righteous, and ~~that~~ because we know this, we also know that every one striving to live righteously is a member of that family. Born into ~~that~~ it. The very next verse points out this birth into the family, (read ~~vs~~ 3:1). God's love is bestowed upon us so that we can be called the sons of God.

The world doesn't know this, and doesn't want to know it. But also the worldly within the church do not want to know it either. A portion of the Christian Church today wants to deny all of this and make it irrelevant for today. It just isn't the proper thing to do to preach about being born into the family of God. What we need to do my brothers and sisters as some preachers are advocating today, is to preach about the inhumanity to man being shown in the world today. We need to preach about injustice in our land, and political prisoners and all of these social causes. We need to be aware of them and no one would ever deny this. But first we need to preach Christ to people and get them into the Family of God before they really ever get concerned about their fellowmen. Who here this morning really cares to hear about the starving people of the world unless you really feel a need and a burden to share the same? Christ that is yours with them, and by this reach out with money to buy bread?

Who is really concerned about a lonely sick neighbor except a person who is willing to love in the name of Christ because He first loved us? Why do we have a United Fund in our communities across our land? Because not everyone is a Christian and is willing to share what they have in the name of Christ. So we form community efforts to reach out and do what the church should have been doing all along. And so we see that the world doesn't understand the Family of God, because so much of the world doesn't want to be a part of the family. There is a real reason why so many of the world do not want to be a part of the Family of God, and I want to come back to this a little later.

John at this point is pointing out that we cannot know nor can we understand all of the many facets of what will take place with the second coming of Christ. Or perhaps we should say the Rapture of Church which is to take place before the Second Coming of Christ. All he is willing to say is that we shall be like Him, and we shall see Him as He is, and this should be good enough for everyone who really is a member of the Family. This is something which all believers should look forward to eagerly, because at the Rapture of the Church, all believers will be removed out of this world and it will be a time of going to be with our Saviour. It will be a time of the enjoyment of eternity with the Lord in which there will be no more pain or sorrow, no suffering, no illness, nor anything that we have which ^{causes} ~~make~~ this life to be one of anguish and turmoil so often.

But John snaps us back to reality with the next verse. He writes, "And every man that hath this hope in him purifieth himself, even as He is pure." This brings us back to the realities of this life. This is to keep us from walking around with our heads in the clouds looking for that so often mentioned, "Pie in the sky, by and by." We need to have our feet firmly planted on the ground and realize that it is here on this earth where we must live and labor for now. This should sober us up to the fact that we are required to live in a certain way. We know that Jesus Christ is pure. He is the purest of the pure, and we are to purify ourselves to be like Him.

(Illustration of Indian fable)

How about ourselves? Can we see ourselves as perhaps crows of the world, trying to fit in with the doves of the Christian family? Are we sons of Satan instead of being sons of God?

Does our talk reflect that we are in conversation with God and Christ? Or does it sound like the same gutter garbage of the world? Are we gossiping about others to our friends, or are we talking to our ~~fix~~ friend Jesus about the needs of these people?

Does our walk appear different from those around us, or are we still in the habit of visiting those haunts we should have long abandoned when we came to Christ?

Are our actions those of one who loves Jesus Christ, or are we still ~~xxxx~~ looking out for old number one at the expense of others?

This is what John is putting forth for us to consider. He says, "Everyman who hath this hope in him," meaning the hope of being just like Jesus; that man, crucifieth himself, even as Jesus Christ is pure." May we either measure up to this standard, or begin today to seek so to do.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-Fifth Sunday After Pentecost November 5, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Beth Feder and Jeff Knauer - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude: "Prelude and Fugue in E minor" Bach
*Processional Hymn No. 21 "Joyful, joyful, we adore Thee"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "O God, you have taught us to keep all your heavenly commandments by loving you and our neighbors; grant us the spirit of peace and grace, that we may be both devoted to you with our whole heart and untied to each other with a pure will. Forgive us we ask in Christ's name. Amen."
*Kyrie
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
Offering
Offertory: "Adagio" Corelli
Anthem: "Father of Heaven" Willan
Sung by the Chancel Choir and Karen Maloney
Scripture: I John 3:4-9
Sermon: "Family Proverbs: 9 - One Rotten Apple May Spoil the Bushel"
Prayer and Lord's Prayer
*Processional Hymn No. 368 "O holy war those servants wage"
*Benediction
*Threefold Amen

*Postlude "Joyful, Joyful" Beethoven

----- *Congregation Standing -----

The Lovely Flowers on the Altar have been placed by Mr. & Mrs. John Czzowitz in memory of Stanley Czzowitz, Sr.

Serving as Ushers today are: *Allen Botacchi, Dan Bosko, Robert Knauer, Charles Penar.

Deacon and Mrs. Roy Andrews will greet the Congregation at the door this morning.

Nursery will be provided today by Mrs. Cheryl Altemus and Lori Shearer.

> Mrs. George Seigfreid (Ruth) was received into our Fellowship by Letter of Transfer from St. John's United Church of Christ in March of 1978. We are happy to have Mrs. Seigfried. Name was unfortunately missed from the October membership.

Mon. - 7:30 - Women's Mary Prugh Circle meeting

Tues. - 7:00 - Bible Study in Undercroft

Wed. - 7:00 - Chancel Choir Rehearsal

Boys BASKETBALL sign-up sheet in office - sign now.

Mr. Harvey Campbell would like to thank the Congregation for his cards, flowers, prayers and especially Rev. Link's visits and prayers. He will be back with us as soon as he is able.

> Nov. 16 - 6:30 P.M. - Butler Area Laymen's Dinner at St. John's - Evans City. Tickets can be purchased from J. W. Harmon or Chuck Penar. (Thurs. - Nov. 16) Mary Lou Davis and Norma Knauer will be visiting the Hospital this week.

> The Blta Ridge Quartet will be here Dec. 11. Make plans now to be here at the Church to hear them - they are really good.

> Please be seated after the last Hymn. *11/17/78 MAY LEAVE* The Congregational meeting to elect Elders and Deacons, The new revision to the constitution, and the Budget for 1979. Next Sunday is Christian Enlistment Sunday - Please meet at the front of the Church then.

Flowers are needed for the Altar for December 10th and 31st. Let Bea know if you would like to have either of these two Sundays.

> The Youth Fellowship - Tonight - 6-8. They will be collecting on the South Side for Hemophilia this coming week - Nov. 5 - 12th.

"Family Proverbs: 9-A Rotten Apple May Spoil The
One Rotten Apple May Spoil The Bush Barrel"
Text & Scrip: 1 John 3:4-9

2day Jn pt specif thing & 1 specif only,
He talk bout B4, & duz thruout this lettr & this SIN
He do this Bcuz outsid influ plac doubt harts Blievrs
Cstics=soul/body separate, no harm B immoral etc
1st=wat Sin Is=vs 4=& this transgress law. Wat law?
Js giv=Luv G, & neighbor as self & any1 luv G striv
do wat G want & this lead 2ward luv neigh Bcuz 2
do otherwis is no luv G.

Thus Sin break felship with God
vs 5=Js shown by G 2tak way sin & clense us,
but also 2sho how 2liv as He did & Js alway examp
2nd=Why SIN is=vs 6=Bcuz we no abide in Him (Js Xp)
If tak lif serious enuf we striv 2B lik Js & this
reason 4 His exemplary lif=2giv patern by which liv
Jn pt out can C ~~if~~liv & gage if liv lik Js=vs 7
Num 32:23=B SUR UR SIN WILL FIND U OUT"

Shud indicat canno sin & get away,
We C this time after time in news
(Illus humorous criminals cuaght)
Just few exams can point 2
3rd=Wher SIN cum from=vs8=from devil
Liv in worl no want 2 Bliev this Bcuz we too sophis
If remain tru 2 Scrip acknowledg this & try ward
off lik Js did

Salv Army Hymn=The devil & me we don't agree;
I hate him; and he hates me"
Wat Jn say=he who practic sin is of devil & in this
lite help explain misconcep aris vs 9
and appear Jn say thoz born fam of G no commit sin
not so He say, thoz born Fam of G no practice sin
insted they striv 2avoid it

SIN not comon practic or corse of lif of Tru Bli
He stil comit sin, but willingly striv 2avoid
(Illus Business man, blocks, & picture of man)
This exact wat Jn say this Scrip
Patern 4 livs Js Xp & wen Bgin liv rightously,
pictur Bgin 2 tak shap & others C Js Xp pictur
in our livs.

One Rotten Apple May Spoil The Bushel"

"Family Proverbs: 9 - ~~A Rotten Apple May Spoil The Barrel~~"

1 John 3:4-9

In today's portion of Scripture, John is pointing out one specific thing and one only. He has talked about this before and he continues to speak of it throughout all of this letter. That thing is SIN. John's reason for this was first of all because of the outside influences which were placing doubts in the hearts and lives of believers. We spoke of one several weeks ago and this was the group known as Gnostics. These people believed that the body and soul were separate ^{since} it didn't matter what you did with the body because it didn't affect the soul. Therefore, they could be as immoral or filthy as they chose, and there was no such thing as sin against the body. So it is that John goes into a little detail at this point to speak about sin.

The first thing John points out is what SIN is and we see this in verse 4, (read). Sin is a transgressions of the law. What was the law? Jesus gave it in two parts: Love God with all your heart, soul, and mind, and love your neighbor as yourself. Anyone who really loves God is going to strive to do what God wants him to. This in turn will lead him to show love toward his neighbor, because to do otherwise is to not love God. Thus, sin is breaking fellowship with God But John points out in vers 5, (read), that Jesus was shown by God to take away our sin and to cleanse us, but also to show us how to live even as He did. Jesus was and is always our example.

Then John shows us ~~what sin does~~ Why SIN is. We find this in the 6th verse, (read). There is SIN because we do not abide in Him, meaning Jesus Christ. If we take this life seriously enough we are going to strive to be like Jesus. That is the entire reason for His exemplary life, to give us the pattern by which we should live our lives.

John is also pointing out that we can see and guage whether we are living as ~~J~~ us lived in the next verse, (read verse 7). In the book of Numbers chapter 32, verse 23 we are told, "Be sure your sin will find you out." Which should indicate to us that we cannot sin and get away with it. This has been proven time again by the discovery of a ~~body~~ crime which the perpetrator of did his

best to hide.

(Illustration of humorous criminal stories)

These are just a few of the examples which we could point ~~mk~~ to.

But John also imparts to us Where SIN comes from. We see this in verse 8, (read). It comes from the devil. We live in a world today that wants to believe that it is too sophisticated to believe in such a being. But if we remain true to the study of Scripture we not only know that he exists, but when we acknowledge this we are in a position to ward him off just as Jesus was. An old Salvation Army hymn says, "The Devil and me, we don't agree; I hate him; and he hates me!"

What John is saying in this verse is that "He who practices sin, is of the devil!" And in this light then it helps us to explain a misconception which arises with the reading of the 9th verse. (Read verse 9). As we first look at this verse it would appear that John is saying that those born within the Family of God do not commit sin. This is not so. What he is saying is that those who are born into the Family of God do not "Practice" sin. They strive to avoid it. It is not a common practice or course of his life. Instead, he is striving to live righteously. He will still commit sins, but he does not willingly strive to do so.

(Illustration business man, blocks, and picture of man)

This is exactly what John is saying in this Scripture. The pattern for our lives is Jesus Christ, and when we begin to live righteously, the picture begins to take shape and others will see Jesus Christ pictured in our lives.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Christian Enlistment Sunday November 12, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Sharon Pfabe and David Knauer - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude: "Psalm 19" Marcello
*Processional Hymn No. 43 "When morning gilds the skies"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "Our Father, we seek your help.
We are powerless without you. We thank you for home and
family, but we know that even in this realm we are not
quite what we should be. We are cross at times and we
treat others of our families badly. We know that we
should be loving, but too often we are hateful. Our
list could go on and on, but you know what we are and
what we have done. So we earnestly pray that you will
forgive us, for we ask it in Jesus' name. Amen."
*Kyrie
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Solo: "The Voice in the Wilderness" Scott Von
Pastor: The Lord be with you. Maloney
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
Offering
Offertory: "The Faithful Shepherd
Anthem: "Go Not Far" Chancel Choir Zingarelli
Scripture: I John 3:10-24
Sermon: "Family Proverbs:
10 - Make The Taste Test"
Prayer and

Prayer and Lord's Prayer

*Recessional Hymn No. 440 "God of our fathers"

*Benediction

*Threefold Amen

*Postlude: "Now Thank We All Our God"

*Congregation Standing -----
The lovely Flowers on the Altar have been placed by
Mrs. Guy Wiles in memory of her "Husband" Guy E. Wiles.
Serving as Ushers today are: *Wally FEder, John Snow,
Steve AVargo and Gottlob Kradel.
Elder and Mrs. Charles Penar will greet the Congregation
and Visitors at the door this morning.
Nursery will be provided today by Mrs. Barb Andrews
and Kelly Shakely.

Tonight - 6-8 - Youth Fellowship

➤ Two members from the Congregation have express a desire
to be an Elder, - Mrs. Mildred Diefenderfer and
Mrs. Beatrice Tait. They will be voted on on Nov. 26
after the morning service. Nominations may also be
given from the floor with that persons permission.
Wed. - 7:00 - Chancel Choir
Wed. - 7:00 - Golden Circle will be having their craft
night.

Thurs. - 10:30 - Mary Martha Circle. Bring a sack
lunch. Dessert and Drink will be furnished. Also
bring scissors and glue.

➤ Hospitalized - Mr. Wilmer Pfabe

Next Sunday - Thankoffering Sunday - Please use the
blue envelopes in your offering boxes. Envelopes were
mailed to you because I forgot the blue ones were in
your boxes. If you do use the ones sent in the mail
please put your name of it. The money will be sent to
the American Indians.
Dick Mangel and Steve Vargo will be visiting the hospital
this week.

➤ All Under Shepherds will meet in the front of the Church
after the Service to get their material. PLEASE CASH IF
Please get your commitment cards back as quickly as POSSIBLE
IF BACK

The attendance on Oct. 29 was 182; last Sunday 192.

➤ Monday - 13 - 7:00 - Board of Christian Education
Our sincere sympathy to Mrs. Lois Wogan, family and
friends in the passing of Mr. Earl Wogan.

"Family Proverbs: 10-Make the taste test"
Text & Scripture: 1 John 3:10-24

(Illus newlyweds eating 1st cake baked)
from this Taste Test made by hus & result diff cookbk
1st of wat Jn speak 2day in Scrip; Jn set 4th fact
shud B visibl pruf life Blievr
On 2sho wil revers sequenc which writ; wil do Bcuz
G's plan superced amn & mus lk 2 Him 1st
Supos U wer 2mak pie/cak; 1st thing get handy, dandy
Betty Corker Crockbk & lk index 4dif pie/caks
U selec 1 & propr pag C list ~~ingred~~ ingredients
This particular pie/cak bin test thru trial/error
It saf 2put 2gethr & result is pruf & this wat
Jn pt out that G has dun & wil do 4Blievr
Vss 22-24=G's pruf 1st Js Xp, 2nd H Sp & this G Famly
But recip mus Bfollow exact & NOT MY WAY, & if do=
(Illus newweds & gratty cake)
no make nothr way, bak longr, shortr & this Jn say==
vss 10-16=mesag of LUV=Cain/Abel & real pruf is 2B
wil 2die 4sum1 els, no mean we must, Bwil 2 act as Js
Final pruf is in taste
(Illus burglars steal pies at farmers house)
Tast impair if lv ingred out & Jn pt this out in ==
vss 17-21=& vs 18 is gold text 4 actual test
Jn say if cal self Xpian livs reflec & U cum 4th
from G's oven as produc can stand TASTE TEST
All kno peop cud B sed=He nice guy BUT, reflec missing
That person no complet Xpian, & G ingred only =3
1st Kno Xp as Sav: 2nd start liv rt way: 3rd Bcum Ch
But G also want 3 thing from us & they== activ
Use of Ur time, ability, money & must B all 3
Canno cheat & steal from G & get away with it,
going 2cost U 1way or othr, so mus get priors
2gethr
This mean fun/games all else tak 2nd place 2 God
" " get 2work choir, SS, kitchen, nursery etc
means giv & increas til reach least 10%
" spend time G's hous
(Illus Jay Adams quote) **INVENTORY OF TIME, ABILITY, MONEY**
IF CHOOS 2 cheat G out of money, time, ability then
wil pay los work, property, luv of child, dr bills etc
(Illus Z.R. WORD & demands on time, money)
May cum day wne we may lk bak & say, Wish cud do
othrwise
But no need 2B, 2day stretch B4, & 2more beckon brite
shiny in which can correct mistakes past & get rt G
Ea us need tak TASTE TEST 7 C if folo G's recipe
4 ur livs.

Scripture & Text: 1 John 3-10-24

He: There is something wrong with this cake dear.

From this we can see that it is evident the "Taste Test" was made by the husband and showed different results than the cookbook told of. This is ^{sort of} ~~some what~~ what John is speaking about in our Scripture for today. John is setting forth the fact that there should be visible proof in the life of the believer. In order to show this in its proper order I would like to reverse the ordinary sequence in which it is written. I want to do this because I believe that God's plan supercedes that of man and therefore we should look at what God has done before we consider what man should and must do.

U select the one you wish to make and turn to the proper page and the first thing you will encounter is a list of the ingredients. Thus particular pie or cake has been tested through trial and error. Therefore, it is safe to put it together as given and the results should give proof of this. This is what John is saying not only about the life of the believer, but about what God had done and will do for that person.

Ҳикмати ҳақиқатро ба ҳамаи инсоният бахшидан, ба ҳамаи инсоният бахшидан, ба ҳамаи инсоният бахшидан

If we have the recipe before us and we know just exactly what we should do to make it come out right, but we decide that there are some things we are going to do "My way," we would soon find the proof that this is wrong. Perhaps we would be like the ^{new husband} ~~father~~ who said to his wife after ~~eating~~ taking a bite of the cake.

"What's wrong with this cake dear? It tastes kind of gritty." She replied, "The recipe called for 3 eggs and I guess I didn't get them ground up fine enough."

The recipe must be followed exactly or it won't turn out right. We cannot bake it longer at a lower temperature, or shorter at a higher temperature, or take shortcuts and expect the right results. This is what John is saying in the 10th to the 16th verses. Here is the message of love among ~~much better~~ the brethren. The examples of Cain and Abel are given and also the example of God. The real proof of that love is whether we would be willing to die for someone else. This doesn't mean that this is what we must do, but it shows us that if we truly love as God wants us to love, we would be willing to sacrifice this life if need be on behalf of another. But again this is following the recipe which God set forth in the life and person of Jesus Christ.

But the final proof in all of this is the taste.

(Illustration of burglars stealing pies at a farmer's house)

The taste would be impaired drastically if some of the ingredients were omitted. If we left out sugar, it would be sour and tart. If something else was omitted it would effect the taste in another way. Or if we were to skimp on some of the ingredients it would taste yet another way. This is what John is pointing out in this third portion of this Scripture, verse 17-21.

The golden text from this portion of Scripture is the 18th verse. Here the actual test takes place. Many people profess to be Christians but the very lives they live give the lie to this. Jesus said, "By their fruits ye shall know them." John is saying here that if you call yourself one of His children, then your lives are going to reflect that all of the ingredients are in place and you have come forth from God's oven as a product that can stand the "Taste Test."

Believe that all of us know people about whom it is said, "He is really a nice guy --- but." Or, She is such a nice person --- but." The "but" in that particular phrase tells us that something is missing in that life, or that life is

not being lived as it should. In other words, that person is not a complete Christian. The ingredients that God wants us to have in our lives aren't that many that we cannot live up to them.

First, God wants us to know the Lord Jesus Christ. This means He should be our own personal Saviour. The one who suffered and died for me personally, and then I can begin to take this sacrifice seriously in my life.

Second, God wants us to begin living in the right way. This means we begin to read His Word. To meditate upon it, and to digest it in a way in which His Holy Spirit can work and be active in our lives. It means that we begin to converse with God ~~xxxx~~ through prayer, and talk to Him as we would an old friend.

But then thirdly, this means we become active in His Church. It is here that we join with others who are taking this Christian walk seriously. But it also means that this walk become a true reflection of all that God wants from us.

It is through the Church that we show our gratitude for what He has done for us by giving to Him that which is rightfully His. This means we use not only some of ~~xxxxxxx~~ our time to do His work, but that we use whatever abilities He has given us as well. But along with this we use whatever He has blessed us with in the monetary realm too.

Too many people are willing to give some of their time, to share some of their talents, but are unwilling to give Him of the money He has blessed them with. It must be all 3, and cannot be just one or two. You cannot continue to cheat and steal from God and expect to get away with it. It is going to cost you in one way or another and each of us must make the choice of what direction this is going to go. This means that we need to get our priorities straight and begin to live by them. It means that hunting and fishing, and camping, and parties, and clubs, and all other things begin to take second place to the things of God. It means that we get to work in the choir, in the Sunday School, in the kitchen, in the Nursery, or wherever we have talents that we can use for God. It means that we begin to ~~xx~~ increase our giving until we have reached the required 10% which God demands from each of us. To otherwise in any of these categories is

to cheat and rob God of what is rightfully His. I read a quote recently which I would like to share with you and which each of needs to take seriously. Dr. Jay Adams says in his Book, "Competent To Counsel," this remark, "God will discipline all of His children, either through the discipline of ~~providential~~ the Word, accepted and applied by them, or through the discipline of providential pressures, like the pressure of persecution or sickness." This means simply interpreted in the language of a layman, "If you choose to cheat God out of the time, or abilities, or money that you should be giving to Him, then you will pay it out in loss of work, property, love of children, doctor bills and so on." This isn't the threat of me or any other minister. It is God speaking to us through His Word and is His recipe for our lives.

(Illustration of Z. R. Word, and demands on his time and money)

There may well come a time when we may well look back and say I wish I would have done otherwise. But this need not be the end result for us. Today is dawning before us, tomorrow beckons bright and shiny in which we have the opportunity to correct the mistakes of the past and get right with God. Each of us needs to "Make The Taste Test," and see if we have been following God's recipe for our lives.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Twenty-Eighth Sunday After Pentecost November 26, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Sharon Pfabe and David Knauer - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude: "Praise to the Lord thee Almighty" P. Manz
*Processional Hymn No. 9 "Ye watchers and ye holy ones"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "O Father, giver of such bounty
as we see each harvest time, we know we are not worthy
to gather the crumbs from under your table; yet, out of
your great love and mercy, you have not only bestowed
this material abundance, but beyond all our deserving
have given us a Saviour, Jesus Christ. Help us to
believe, and believing to accept; and accepting, help
us to act. Your will, not ours be done. Amen."
*Kyrle
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Solo: "You'll Never Walk Alone" Rogers - Hammerstein
Sung by Howdy Bolam
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
Offering
Offertory "Hyfrydol" Paul Manz
Anthem: "Thanks Be to Thee" Handel
Scripture: 1 John 4:1-6
Sermon: "FAMILY PROVERBS: 11 - One or the Other"
ayer and Lord's Prayer
*Precession Hymn No. 12 "For the beauty of the earth"

*Benediction
*Threefold Amen
*Postlude: "Prayer of Thanksgiving" Kremser

----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by
Mrs. Ann Williams in memory of "Loved Ones"
Serving as Ushers today are *Richard Mangel, Don
Kingsley, Art Carney and Gary Penar
Deacon and Mrs. Richard Mangel will greet the
Congregation and Visitors at the door this morning.
Nursery will be provided today by Mrs. Karen Vensel
and Dodie Kradel.

The attendance last Sunday was 188

>Hospitalized - David Steffler, Jr.
>Today - 3:00 - Advent wreath making and good fellowship.
Homemade soup for supper. bring greens etc, come & join
>There will be a short meeting after the Service for
the purpose of electing an Elder.
Monday - 7:00 - Teachers Meeting - Important
Year-round boxes are available in the Narthex for those
of you who would like to keep your thankoffering this
way. Additional ones are in the office if you would
like to have them. Report on the money next week -
that was taken in for the Indians.
There was \$3.00 in someones Program of Progress envelope
last week with no name on it - please let Lois Wogan
know if it was yours.
Bill Thompson will be visiting at the hospital this
week.
Tonight - 6-8 - Youth Fellowship Meeting
Under Shepherds please get your material back as soon
as possible so it can be checked off. This is very
important in the work of our church.
The Poinsetta's will be \$5.00 this year. Please fill
out the form being passed this morning so that we can
be sure of getting our Poinsetta's.
>Tuesday - 7:00 - Bible Study - Everyone is welcome.
There will be a Jr. Basketball sheet, to sign-up in if know
in the Office if you are interested. of boy interested
>The Blue Ridge Quartet will be here December 11th, turn in
at 7:30 P.M. This is a very good Quartet - don't name.
miss them.

"Family Proverbs: 11 - One Or The Other"
Text & Scripture: 1 John 4:1-6

Depression & radio, nu songs & Littl Sir Echo
YOU'R A NIC LITL FELO I CAN TEL BY UR VOIC, BUT YOU'R
ALYS SO FAR AWAY.

Naturl voic in song is own voic, How many remem?
as me?

Jn pt in Scrip 2many voice call 2us in lif
1st=own voic & lef 2own voic do thing we want & this
bcuz furthr or pleas selves 1st. This selfish
2nd=voic of worl & this voic direc us 2 do things
easy & mak no demand on us, jus enjoy & plesur
Lastly=voic of G & this voic demand from us a comit-
ment which contrary 2all other voices

Jn giv warning=Vs 1

then giv wat real test is=Vs 2a & then test=2b

How wud U determin this 4self? only 1 way=G Word

P say Romans 10:17=READ

2 Hear is import, but this hear mus B test by actual

G's Word=imperativ 4serious Xpian devot time ea day

2 read G Word: canno gro faithunles systemat do this

How can detec rite/wrong? Criteria=His Book: Bible

Jn say 2try Spirits=mean check doctrin & if doctrin
stan 4th declar Js Xp came in flesh=it of G, & if not
then another spirit

(Illus Gayana and fals cult Rev. Jones & if ask sum
perhap still aliv

But alway alur & entic 2present comfort mesag & music
& material comforts, which sur part their doctrin

Shar thoz who unhap sum things herd here Sun morn

Wat hav herd & wil continu 2hear is Js Xp=G flesh,
by Virgin, Savior of worl, died 4U & me, bodly rose,
wil cum agin

Wil continu 2preach salv thru faith not works & if
contrary 2wat U want 2Believ, & shud Bliev, U may B
wrong congreg

preachr task 2fold=Comf afflicted & afflict comfortble

Watevr Ur category, I shal endeavr 2 comf & afflict

Try Spirits: R they of G, or Satan? Need 2bgin tak star

(Illus Mormons, nice yng men=ask wat Bliev Js Xp)

Jehov Witnes=my niece ask wat Bliev Js Xp)

Jn pt this out Vs 3=Read, & then comf 4us=Vs 4 Read

wen Js liv in us we strongr, mitier than forc evil

Vss 5 & 6=Worldly peop & voices, mus chooz 1 or other

P pt out 1 Cor 2:14=H Sp, thoz no underst put dwn Js

Xp acptnce as emotinal trip, fanaticism & no kno peac

J say, thoz in Pam G kno Spirit of Truth & error=6

(Illus girl, mother Japs WW II) & here wat Blong 2 G

can mean. We nneed 2 chooz which Spirit wil B

G or Satan=1 or Other

"Family Proverbs: 11 - One Or The Other"

Scripture and Text: 1 John 4:1-6

During the depression, because of the complete shutdown of so many things, one of the few cheap entertainments for almost everyone to enjoy was the radio. Because of the large listening audiences tuned into this media, song writing was perhaps more prolific at that time than at any other. People were humming and singing songs of all kinds and it helped to ease the burden of joblessness, lack of money, and the hardships of the time. Sometime between 1932 and 1939 a song came out which told of a fellow calling across a place where an echo was created. The fellow invited the other fellow, (the exho), over to play. The concluding words of that song were, "You're a nice little fellow I can tell by your voice, but ~~xxxxxx~~ you're always so far away." How many of you can remember it? I see there are some of you as old as me.

The "nice little fellow" which could be depicted by the voice, was ~~the~~ naturally the ~~xxx~~ individual calling across the valley or canyon. This is what John is showing us in this Scripture for today. He points out to us that there are different voices to be heard among us. Forst there is our own voice. This inner voice which we all possess tells us to do many things. But if we are left to do the things which it tells us, we are going to be way off base. The reason of course is that our inner voice tells us to do those things which please and further our own desires and wishes. Our inner voices direct us to pursue our own pleasure and neglect the needs and wants of others. It is strictly a selfish voice. Then John points out that there is the voice of the world. This voice also directs us to do those things which are easy and demand nothing from us except our own enjoyment and pleasure. And lastly, John points out that there is the voice of God. This voice calls us, and demands from us a commitment which is contrary to ~~all~~ the ~~inner~~ voices of ourselves and the world.

John begins this discourse by giving a warning, verse 1, (read). Then he begins to show what the real test consists of, verse 2a, (read). The test is: verse 2b, (read). Now how would you determine this for yourself? There is only one way and that is through God's Word. Paul tells us in Romans 10:17, "So then faith cometh by hearing, and hearing by the Word of God."

Paul is pointing out that the hearing of the Word is very important. But this hearing must be tested by the actual Word of God. This is why it is imperative that everyone who is serious about being a Christian and who wants to be within that family, devote some time each day to the reading of God's Word. We cannot grow in the faith unless we systematically put something into our lives from God's Word.

But more importantly, how can you detect what is right and what is wrong? The only criteria we have is what God tells us through the pages of His Book, The Bible.

John says to try the spirits. By this he means to inquire of those who present different doctrines, just what that doctrine says and believes. If that doctrine can stand forth and declare that Jesus Christ came in the flesh, it is of God. If not, it is of another spirit.

Just this past week we witnessed through the papers, radio and television the tragedy of a group of people who were led astray by a false doctrine, and false spirit. Had those people questioned from the beginning whether what they were being led to believe was of God or of Satan, many of them perhaps would still be alive. But you see, it is always so alluring and enticing to have not only nice comfortable messages and music, but it also tempting and alluring to be promised material comforts and pleasures, which I am sure was a part of their doctrine. There are those who have been unhappy with some of the things they have heard here on Sunday morning. But what you have heard and will continue to hear is that Jesus Christ was God in the flesh, and that He was born of a virgin, that He came as the Saviour ~~of~~ for the world, that He died as the sacrifice for you and me personally, that He arose bodily from the grave, ascended into heaven and will bodily come back to earth. ~~If this is contrary to what you may believe~~ ~~I suggest you may be in the wrong~~ We will continue to preach that salvation is through the personal acceptance of Jesus Christ as Saviour and salvation is through faith and not works. Now if this is contrary to what you may believe then I suggest that perhaps you may be in the wrong congregation. The task of the

preacher is twofold as I see it. First, it is to comfort the afflicted. Second, it is to afflict the comfortable. Whatever category you may be in, I shall endeavor to comfort and afflict.

Try the Spirits, are they of God, or are they of Satan? We need to begin to take our stand in the world in which we live. There are many people who come to me and tell me how nice a witness the young Mormon men make when they pound on your door or ring your doorbell. But the real test of where they stand is to ask them what they believe about Jesus Christ. If they cannot say and believe what God's Word tells us about Him, then they are of Satan. Do this with the Jehovah's Witnesses and see what happens. I ~~had a niece~~ have a niece who was indoctrinated into the Jehovah's Witnesses. She came back from Oregon with the express purpose of converting me to their side. She was unable to do so, and because of her frustration within that organization she had an emotional collapse. As she tried to get out of that organization she was brainwashed repeatedly because they knew when she found out the truth she could no longer be one of them. Would you say this was of God? Any organization that says you must believe a set of rules or doctrines made by men cannot be of God.

John ~~then~~ points out this very thing in the next verse, (verse 3, read).

There are numerous Anti-Christ's in the world today just as there have been ever since Jesus Christ ~~xx~~ ascended into heaven following His resurrection. But the one thing we can and should take comfort in is what John tells us concerning the anti-Christ's of the world as found in verse 4, (read). ~~He~~ He is saying that Jesus Christ has overcome Satan and his forces by conquering the power of sin and death. Therefore, when Jesus Christ lives and resides in our hearts and lives we have power ~~xxxxxxxx~~ much stronger and mightier than all the forces of evil in the world.

Those who are of the world, speak and act like the world, and the worldly people follow them and their voices, as John says in verse 5. But we need to understand that we must choose between the world and God. It must be one or the other. It cannot be both. John tells us in the last verse of our Scripture

that those who are of God hear us and know us, but those who are of the world do not hear and know us because they are not of God. Paul points this out more distinctly in his letter to the Corinthians in the 2nd chapter and the 14th verse, (read). Here is where we can understand more fully what the Spirit of God is as compared to the spirit of Satan. God's Holy Spirit comes to reside in our hearts and lives when we accept Christ as our Saviour. He is there to indwell us and to move and motivate us to grow in the faith. It is then that we are different from the world and we can then begin to understand the spiritual things. But those who will laugh and put down the acceptance of Christ as being an emotional trip or something that is fanatical, cannot understand the peace and joy and comfort which can be had from this. Therefore, as John says, those who are in the family of God know the spirit of truth, as well as the spirit of error. (Illustration of girl, mother, and Japanese soldiers in World War II)

Here is a vivid example of what belonging to God can mean. ~~But~~ We may never encounter a situation like this. But we need to know that if we have chosen to have the Spirit of God within us, then we can and will be ~~xxxxxxxxxxxxxxxx~~ ~~xxxxxxxxxxxxxxxx~~ given the strength we need for each trial by God Himself through His Holy Spirit. But we need to choose which spirit it will be. It must be either the spirit of this, which is Satan, or it must be the Spirit of God. It must be "One Or The Other."

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday in Advent December 3, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Helen Hilliard and Tim Fry - Acolytes

ORDER OF WORSHIP - 11:00 A.M.
Prelude "Watchman, Tell us of the Night" -
by Hovhanness Lloyd Link - Tenor
Processional Hymn No. 89 "Come, Thou long expected Jesus:
*Ascription - Choral Amen
*Call to Worship - "O Come, O Come Emmanuel" - Pg. 88
*Confession - (In Unison) "Our Heavenly Father, our spirits
turn at this season not only to the coming of thy Son
into history in the form of a babe, but also to thy coming
in thy spirit. We beseech thee, O Lord, to pour thy spirit
upon all who walk in darkness. Grant thy power to the weak;
thy love to those who hate; and thy peace to those who
know only the ugliness of strife, struggle, and turmoil.
If it be thy will, make us instruments of thy power and
love and peace for those who know thee not. Hear us as
we pray, in Jesus' name. Amen"
*Kyrie
*Assurance of Pardon
*Praise
*Doxology
Lighting of The Advent Wreath
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Prayer and Prayer Response
Offering
Offertory "Baroque Suite" Von Spee
Anthem "Seek Ye the Lord" Roberts
Nancy Link and the Chancel Choir
Scripture: 1 John 4:7-21
Sermon: "FAMILY PROVERBS: 12 - LOVE YOUR BROTHER"
Prayer and Lord's Prayer
*Recessional Hymn 95 "On Jordan's bank the Baptist's cry"
*Prediction and Response - "Rejoice, Rejoice" Pg 88
*Stlude "Improvisation"

The Lovely Flowers on the Altar have been placed by
Mr. & Mrs. Howard Jalliet in memory of "Loved Ones"
Serving as Ushers today are *Allen Botacchi, Dan Bosko,
Robert Knauer and Charles Penar.

Mr. & Mrs. Gottlob Kradel will greet the Congregation
and Visitors at the door this morning.
Nursery will be provided today by Mrs. Sandy Sheppeck,
Marci Sheppeck and Dodi Kradel.

Tonight - 6-8- Youth Fellowship

Monday - 6:00 - Women's Mary Prugh Circle Christmas
Tureen Dinner. Meat and Dessert will be furnished.

Wed. - 7:30 - Council Meeting

Wed. - 6:30 - Chancel Choir

Wed. - 8:00 - Youth Choir

Thurs. the Newsletter will be published - please have
all material in by Wednesday.

The Family Christmas Program will be Dec. 17th at
7:00 P.M. (Sponsored by Board of Christian Education)

Holy Communion will be on Dec. 17 - (Pew)

Holy Communion - Christmas Eve - 11:00 P.M.

The Blue Ridge Quartet will be here on December 11 -
Monday Evening at 7:30 P.M. You won't want to miss
them - they are really good.

I still need a lot of packets back from the Under
Shepherds - please get them back so the list can be
made up for the year book.

Bob Dellen and Harry Fry will be visiting the hospital
this week.

Every Tuesday - 7:00 - Bible Study

The Flower chart for Poinsetta's was passed around
last week - If you would like to have a poinsetta
for the Chancel please sign up in the office.

Jr. Basketball sign-up sheet in the office for those
interested.

We took in a total of \$393.83 for the Family Thank-
Offering to be given to the American Indians.

We took in \$70. for Rev. Cooper's retirement, and there
was \$70. received from the rest of the Butler Council
of Churches - with a total of approximately \$140.

Hospitalized - Mrs. Sara Snow and Mrs. Florence
MacKinney - ~~OUT~~ Sara/Jn Snow Anniv 2day

New Elders and New Deacons will be installed next
Sunday.

Daily Bread booklets in Narthex, please take
ACC. DINNER FRIDAY DEC. 8. 6:30 PM. - POT LUCK

"Family Proverbs: 12 - Love Your Brother"
Scrip & Text: 1 John 4:7-21

Wat 1 them expres G from Bible?

It simpl yet profound=G Is Love

Jn's entir letr speak this over,over

vs 7=& then vs 8 expl if U canno luv,U kno not G

IS LOVe & here simples statmen in worl;no explan
Jn want all 2 underst so detail & how made evident?

Vss 9 & 10=G Sent His Son=delib act,plan,& master pla

P say Rom 5:8 G comend His luv 4 us in that whil we

wer yet sinnrs,Xp died 4 us.

Whil lost & ded in sins G did on Bhalf,which chang
all this

Duzn't sho luv Byon dexpres? aluv unparalel,unequal?

All this brot 2grand conclus & sum up=vss 19-21

"He who loveth G luv his bro also"=let us revers

If rais rt,& rais chil rt shud bin taut,teach luv,bro

Lesn no cum easy Bcuz some bros no luv us,

How expres luv way canB underst? By sharing,wat we

hav & wat we hav lern;we talk bout this in Ch

But 2oft mems cong want hol grudg & hate,& no speak

How many us perfect? No faults? How many no hurt

peoples feelings by wicked tongue,attitudes?

How many can say luv all in our household faith?

Wen tak inventory C sum fenc need mend;ask G 4giv &

mak pt 2 greet others & sho luv & mean it

Exempl=Quarantine=no1 in or out/we dun this with Ch

Its ours & U no cum in & destroy by bring outsidr in

This dun unconscious Bcuz we want open Ch 4 all

But Xpianity is contagous & shud mak enthusiastic Bcuz

grtest thing worl hap 2me;I hav salv thru Xp & share

asag shud B carry 2friends,neighbors,&binvite 2share

How many personal invite,pikup,or try bring sum1?

U C wen put this lite our Xpianity tak on dif aspect

& we shud Bgin 2 share it

But why want 2 share it? Bcuz luv G & want do will

(Illus ministr & Budist Jap girl,& luv Budha)

This mak our faith dif from othr,bilt luv of G & 4 G

burden shud B 4 all peop,& espec thoz community

(Illus woman,dream of cross & pik out own)

Cros we cary shud B mark luv 4 bros & Jn say this

brot bout Bcuz G 1st luv us

But how explain this luv? Dif Bcuz no underst G

(Illus Xmas Eve,man,birds in snow storm,& no get to)

This wat Adv,Incarn bout;mean joy G visit us in way

w can relate 2

But let us not only 1nce gain celeb seasn & time yr,

but let chang,renu us;let us cum 2underst wat G dun

4us,& shar with all meet;let us ea joyfully luv bros

by tl of luv G has 4 them 2.

"Family Proverbs: 12 - Love Your Brother"

Scripture And Text: 1 John 4:7-21

If you were to strive to come up with with the one theme which stands forth in all of the Bible which expresses God, what would it be? The answer is one that is so simple it defies decription and yet it is so profound it cannot be understood completely. The one theme which expresses God is three little words. They are, "God Is Love."

This entire letter of John's speaks of this over and over again. He begins the portion of Scripture we are using today with the thoughts found in the 7th verse, and then he carries us to the 8th verse that explains this. If you cannot love, or do not know about love, you do not nor cannot know God, "For God is love." Here is the simplest statement in the world. It needs no explanation. It says God is love, period.

But John wants everyone to understand what he is saying, so he goes into detail about this love of God. How was it made evident to us and the world? Verse 9 and again in 10 we read that God sent His Son. This is a deliberate act. It wasn't just an act out of concern. It means that it was planned, it was deliberate, that it took place according to a master plan. Paul tells us in Romans 5:8, that, "God commended His love toward us in that while we were yet sinners, Christ died for us." While we were lost and dead in our sins, God did something on our behalf which changed all of that. Doesn't this show a love without decription? a love unparalleled, or unequaled in all of the world? Now all of this is brought to a grand conclusion and summed up magnificently by John in the last 3 verse of this chapter. (Read vss 19-21).

"He who loveth God love his brother also." But let us reverse this order and speak first about loving our brother. If we were raised in the proper way, and if we are seeking to raise our children in the proper way we should have ~~learned~~ ~~learned~~ been taught or are teaching, to love our neighbors. This lesson doesn't come easy and is learned gradually because there are some brothers who are not exactly loving toward us. But how do we express this love in a way in

which it can be understood? We do it by sharing. Sharing what we have, sharing what we know and have learned. This is something we talk about in the church quite often. But too often members of the same congregation want to hold grudges and hate certain people, and not speak to others and a host of other things which shows anything but love. How many of us here this morning are perfect and without fault? How many of us are incapable of hurting someone's feelings by our wicked tongues or attitudes? How many of us can truthfully say we love everyone within our own household of faith?

When we take inventory like this we can see that there are some fences which need to be mended. We need to begin by asking God to forgive us for some of our insensitive and selfish attitudes toward some of our brothers. Then we need to begin to greet one another with a smile and a good morning, and mean it.

Do you recall some years ago what the doctor did when someone in that house had what was believed to be something contagious? He put a sign on the house and this was called a quarantine. This meant that no one was allowed in or out of that house. Well we have something in our lives as members of the Family of God which is contagious, but which can bring good instead of bad to the lives of others. But do you know what we have done with it? We have placed the quarantine sign on our churches and we will not let anyone in to get it, nor will we let anyone carry it out. It's ours and don't you dare destroy it by bringing outsiders in to ruin it. This has been done unconsciously of course, for we would be the last to say that we practice a closed church. But what I am saying is that Christianity is contagious, and it should make us enthusiastic because the greatest thing in the world has happened to me. I have been granted salvation through Christ and I need to share it with others. Therefore, the message should be carried to our friends and neighbors and they should be invited here to come and join us for this event in to take place in their lives as well. How many of us talk to friends or relatives, or strangers about the joy that is ours in Christ? How many have we personally invited or picked up and brought with us to share this joy? You see, when we put it in this light, our Christianity takes on an altogether different aspect and we should begin to share it.

But why do we want to share it? Because we love God and want to do what He
wants.

(Illustration of minister and Buddhist Japanese girl and loving Budha)

This is what makes our faith different from all others. It is built on love of
and for God. Our burden should be for all people and especially those around us
in our community.

(Illustration of woman and dream with picking out a cross, and then her own)

The cross we carry should be marked with love for our brothers.

But John tells us this is all brought about because God first loved us. How did
He do this? To answer this is difficult, because we cannot understand the mind
of God. But to understand we must put it into ways which we can come to know
what this love of God amounts to for us.

(Illustration of Xmas Eve, the man and the birds in the snow storm).

This is what Advent and the Incarnation is all about. It means for us the joy
that God visited us in a manner we can understand and relate to. But let us
not only once again celebrate this season and time of the year, but let us
have it change and renew us. Let us come to a new understanding of what God
has done for us and in turn let us share this with any and all we meet. Let us
each joyfully love our brothers by telling them of the love that God has for
them too.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Second Sunday in Advent December 10, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Helen Hilliard and Tim Fry - Acolytes

ORDER OF WORSHIP - 11:00 A.M.

Prelude "Noel" D'Aquin
Processional Hymn No. 91 "Watchman, tell us of the night"
*Ascription - Choral Amen
*Call to Worship - "O Come, O Come Emmanuel" - Pg. 88
*Confession - (In Unison) "Almighty and Eternal God, who
didst create light and life, even as we come to you
we must hide ourselves from thee in shame. Our thoughts,
words, and deeds are dark shadows upon us. Like the
men of old, we have strayed from thy ways, losing sight
of thy light. Thou who came as light into our dark
world, we have failed in times past to perceive thee.
We ask therefore, that we may come to your light in true
faith and repentance, through Jesus the Light. Amen."
*Kyrie
*Assurance of Pardon
*Praise & Lord open our lips
*Doxology
Lighting of The Advent Wreath
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Installation of Elders and Deacons
Offering- Offertory "Arioso" Bach
Gary Erdos, violin
Anthem "Jesu, Joy of Man's Desiring" Bach
Chancel Choir, and Gary Erdos, violin
Scripture: 1 John 5:1-5
mon: "FAMILY PROVERBS: 13 - THE WINNER GETS THE PRIZE"
ayer and Lord's Prayer
*Recession Hymn No. 93 "Arise, the kingdom is at hand"

*Benediction and Response - "Rejoice, Rejoice" Pg 88
*Postlude "Improvisation"

----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by
Mrs. Gloria Walker in memory of her "Father" -
Lawson Hindman.

Serving as Ushers today are *Wally Feder, John Snow,
Steve Vargo and Gottlob Kradel.

Nursery will be provided today by Mrs. Judy Vinroe
and Pam Fry.

Elder and Mrs. Harry Fry will greet the Congregation
at the door this morning.

Tonight - 6-8 - Youth Fellowship

Monday night - 7:30 - Blue Ridge Quartet - here at our
Church. Make plans to attend - they are really good.

Wed. - 6:00 - Golden Circle will hold a Christmas tureen
dinner. Bring your husband or a friend and join in
the fellowship. You will need a tureen and table
service. Beverage and dessert will be provided.

The new Elders are: Allen Botacchi and Beatrice Tait.

New Deacons are: George Eichhorn, Bruce McBride,

Harry Burns and William Ohl.

Art Carney and Rod Rensel will be visiting the
hospital this week.

If you want a poinsetta - please leave Bea know now,
the order has to be placed this week. They will be \$5.00.

The Flower Chart will be passed around today for the
first half of the year. Should you want a special
Sunday before the chart is put on the bulletin board,
let me know in the office.

Jr. Basketball sign-up sheet in the office for those
interested.

Tuesday - 7:00 - Bible Study

Please return your commitment card as quickly as
possible.

There are still a few Under Shepherd packets still out
please return them as quickly as possible.

Next Sunday is Holy Communion (Pew)

Next Sunday at 7:00 - Dec. 17 - The Family Christmas
Program (Sponsored by the Board of Christian Education).
Practice for the Family Church Program at 3:00 today
in the Sanctuary.

DEB MELTZER - CHEVEL ALTEAU BIRTHDAY 13TH
EVIE DELLEN - YENTROX

"Family Proverbs: 13- The Winner Gets The Prize"
Scripture & Text: 1 John 5:1-5

Fgh radio station & winners/losers=spots, politics etc
Loser of day cud B woman & doctor
(Illus woman cum 2 dr. 4 exam & in artist studio)

This winners/losers in general
(I us man surgery, drapes drawn, fire next door)
Jn had way reat 2thoz fam of Gno mattr wat hap this
lif, relm lif Byon grav ther assur=Winner gets prize
2 Basic thing Jn pt out this Scrip
Vs 1=this shud elicit loud Thank G 4 His Luv
but 2day worl this greet litl/no enthus & evn Xpian
Ch overlook & 4gotn & this Bcuz social Gosp insted

personal salv & joy shud arouse
Jn pt entir letr luv of G & joy Blong Fan of G
He continu 2sho 1 mus B born in 2 it & this thru Js
& Blief in Him & cum 2any1 who Bliev
not by denom, or ch, but only by Blief
Wat mean? Xpristos in Gr mean=Anointed One
Mt. 11:4-6=Jn Bap imprisn & send discips 2C if Js=1
Thez Js word & He sho only Anoint 1 cud do, & this
no suprnatural & eithr acpt or reject as Xp
Sum did, sum din & same 2day & chaleng stil availbl
Js say many say Lord, Lord, & mean nothing by it
we hear O my G, & Js Xp ever day & only curs, exclam
Herd Madlyn O'Hair sed=My God, & this sho any1 make
Import 4any1 2kno he/she in Fam of G, & this Jn pt ou
Jn pt out nex 2vs=thoz child in Fam sho 4th daily lif
no mean sin free, & need pt outm4 ther thoz expec Ch
peop 2B perf, but mean thoz in relatship Js Xp work
at it & striv keep from hatred, jealos, anger, etc
ed 2keep work at it

Vs 1=Faith in Js Xp again
Vs 5=quest? & anser lik vs 1, but hav distinc diff
this dif=Divinty Js Xp & this import Bcuz this seper
Xianty from other religs
ea lay claim 2proph, grt person, but Xianty unique
Explain Js birth, miracles, sacrific deth, resur etc
Budha, Allah, Mohamed can not make thaz claims
This import 2us, 4if say Js grt man, only lik Nap, etc
say Proph mak lik Sam, Isa, Jere; but 2say G in flesh
put category by self

Man want 2Bliev cann chang worl by self, but Bliev this
is 2Bliev Satan lies & hav no need Savior & if tru
Js Xp came, suffr, die in vain, But G did provid=ADVENT
(I us Howard Rutledge 7yr prisoner Viet Cong)
Js provid this 4 all mankind
(Illus littl girl giv self, nex yr giv father)
This cud mak this Xmas memrb1 4all if giv selvs & luv
1's 2 G in prayr & Js ope our harts, livs

DR. SOLOLOFF COUNCIL P/R. - ¹¹³ GETS THE PRIZE

"Family Proverbs: 13 - ~~XXXXXXXXXX~~ Take The Winner ~~XXXXXX~~ ~~XX~~"

Scripture And Text: 1 John 5:1-5

Pittsburgh

~~XXXXXXXXXXXXXXXXXXXX~~ On one of the radio stations at sometime during the day the announcer gives ~~the~~ what he calls the winner and loser of the day. The winner is someone who has done something out of the ordinary. It may be a sports figure, or a politician, or just anyone who happens to be in the news that day. The loser is usually someone who has usually had a string of unfortunate incidents and therefore seems to lose out no matter what was tried. Perhaps the loser of the day would have to be the woman who went to the doctor's and opened the office door and said, "Dr. I want you to say frankly what is wrong with ~~me~~." He looked at her from head to foot and said, "I've got three things to tell you. First, your weight needs to be reduced by at least 60 pounds. Second, you would look much better if you reduced the amount of eye and face makeup by 10%. And third, I'm an artist, the doctor has his office on the next floor." ^{general.}

This is of course thinking in terms of winners and losers in ~~this life. But for~~ ~~the people who are not only concerned about this life, but life beyond the grave, it~~ ~~is a very serious matter.~~

But think of the fellow who had surgery and as he was coming out of the anesthetic, he noticed that the room was dark and the shades were drawn. He saw the doctor standing by his bed and asked, "Dr, why are the drapes drawn?" The doctor answered, ~~XXXXXXXXXXXXXXXXXX~~ "There's a fire across the street and we didn't want you to think the operation was a failure."

John had a way of relating to those within the Family of God that no matter what happened in this life, in the realm of life beyond the grave there is to be had the assurance of the "Winner ~~XXXXXXXXXX~~ GETTING THE PRIZE."

There are two basic things he points out in this particular portion of Scripture which are of importance to each of us. The first thing is found in the first verse in the statement, "Whosoever ~~is~~ believeth that Jesus is the Christ is born of God." This is a statement which should elicit from any and all who hear it a loud, "Thank God for His love." But in today's world it is a statement that greeted with little or no enthusiasm. Even in the ~~Church~~ Christian Church it is overlooked and forgotten, if it is ever even thought of or used. ^{have become} The problem of course is that we ~~are~~ more interested in the social end of the Gospel, ^{so that} ~~that~~ we have excluded the need of personal salvation and the joy it can and should arouse.

John has gone through this entire letter pointing out time after time the love of God and the joy of belonging to God's Family. But he continues now to conclude his argument that in order to belong to that Family one needs to be born into it. The main requirement is that anyone who believes that Jesus is the Christ is then born into that Family of God. We do not enter it by joining a certain congregation or denomination or by reciting a secret code or any such thing. It comes to anyone by believing that Jesus is the Christ.

Now just what does this mean? The name Christos in Greek means, "The Anointed One." In the 11th chapter of Matthew, John had been imprisoned and he sent two of his disciples to where Jesus was with the question, (read 11:3b).

The answer Jesus gave was, (read Mt. 11:4-6). These are the words from the very lips of Jesus. He was showing that the things He was doing and could do were things only the Anointed One of God could do. He wasn't performing magic as some supposed, but He was doing supernatural things which only the Christ

could do. Thus, it became for those people to accept Him as the Christ or reject Him. Some accepted, but many more rejected Him. This is the same challenge that is set before any and all who come to the church today. We either accept or reject Him. But do not make the mistake of believing that all who are members of the Christian Church are into that born again experience, because unfortunately many are not. Jesus said there would be many who would stand before Him and say, "Lord, Lord," but never meant anything by it. You and I hear many people on any given day of the week saying, "Oh my God," or "Jesus Christ," and mean absolutely nothing by it except a curse or exclamation for expression. I am told that just recently Madelyn Murray O'Haire on a local talk show made the exclamation, "My God." This should show us that even those who profess to be atheists can make the exclamation and it means nothing. The important thing for anyone to know is that He or she is within that Family by the profession that Jesus is the Christ, but that He is the personal Savior of that person who makes that ~~ex~~ claim. This is the very positive statement that John is making in this first verse.

Then John goes on to point out in the next two verses that ~~Those~~ those who are the children of God, those who are in reality within the Family of God, show this forth in their daily lives. It doesn't mean they are sin free, and we need to point this out again and again, for there are those who expect everyone who attends church on Sunday to be perfect. But it does mean that those who are truly professing that special relationship with Jesus Christ, are working at it by striving to keep from hatred, jealousy, anger, gossip and all of the things which keep us from the perfect relationship we should be striving for. It doesn't mean that we will attain this relationship in this life, for we won't, but ~~it~~ nevertheless, we need to keep working at it.

John closes this particular portion of Scripture with a question. The question is, "Who is he that overcometh the world?" And he answers the question within that very question with the words, "But he that believeth that Jesus is the Son of God." Now although this may sound like a reiteration of the first verse, it isn't. This points Jesus out to be something entirely different than the ~~first~~ "Anointed One" referred to in the first verse. Here John is once again setting forth the Divinity of Jesus Christ. This is important because this is something which separates Christianity from any other religion. Each religion can lay claim to having a great prophet or saintly person as the leader. But only Christianity has as the Head, a human who came in a unique way; who lived an extraordinary life; who performed extraordinary and supernatural feats; who died a sacrificial death; and who rose from the dead. Buddha, Allah, Mohamed and all the rest cannot make this claim.

That is why it is so important for us to know this, and to believe it if we are truly followers of Him. To merely say that Jesus was a great man is to put Him on the same plane with Napoleon, or Caesar, or Alexander and others. To say that He was only a prophet is to put Him in ~~the same~~ a class with Samuel, Isaiah, Ezekiel, Jeremiah and others. But to say that He was all of this and God in the flesh is to put Him in a category by Himself. The history of man shows that he wants to blot out the realities of life such as evil, sin, hatred,

corruption, moral decay and so on. Man wants to believe in a utopia which can be brought about by the efforts of good men working together cooperatively. These efforts will change the complexion of the world and ~~bring~~ usher in the kingdom of God on earth. Men will be at peace with all mankind and there will be no more wars or evil of any kind. But believing all of this can come about by we mere mortals is to believe ~~that devils~~ Satans lies which he has implanted within the very lives of many clergy and denominations. Man can no more lift himself by his bootstraps and redeem himself than he can fly without some sort of wings. Had this been possible there would have been no need of a Savior. If this were true then Jesus Christ came and suffered and died in vain. But you see, God did provide this for us and this what this season is all about.

(Illustration of Howard Rutledge, prisoner of Vietnamese for 7 years & Christmas)
Jesus provided and provides a freedom which can be had in no other way.

(Illustration of little girl giving self one Christmas, and the next Christmas giving her father)

This could well be the most memorable Christmas that any of us has ever had or known if we would make this a reality for ourselves or our loved ones. We cannot actually give our husbands or wives, or children, or anyone else for that matter to Jesus, But we can give ourselves, and in the process pray that Jesus would knock on the hearts of those we love and seek entrance.

If you have never made this commitment, or are unsure of where you stand, I would urge you to listen in the quietness of the next moments to the Holy Spirit as we come ~~in prayer~~ to the Lord in prayer. If you are praying for this for the first time, I would be happy to share some literature with you to help you to grow in the faith. Please let me know and it will be my privilege to help if I may.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Third Sunday in Advent December 17, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kay Morris, Organist and Choir Director
Brian Hollefreund, Lori Zavacky - Acolytes

ORDER OF HOLY COMMUNION - 11:00 A.M.
Prelude Music "Familiar Carols"
*Professional Hymn No. 112 "O come All Ye Faithful" with
descant by Choir D. Willcocks
*Ascription - Choral Amen
*Call to Worship - "O Come, O Come Emmanuel" - Page 88
*Exhortation - Page 32
*Confession - Page 32
*Assurance of Pardon - Choral Amen
Lighting of Advent Wreath
Scripture Jer. 23:3-5; Ezek 34:11-16,23
"My Sheep Were Grazing" Jungst Sung by Rob Sybert
and the Chancel Choir and Quartet -
Cyndie and Rob Sybert - Dutch and Howdy Bolam
"Lullabye of The Shepherds Wetzler
Announcements
Offering
Offertory "In Bethlehem's Low Stable" Walcha
Scripture Luke 2:8-18
"Caroling, Caroling" Burt
"A Noel Medley" Hartley - Karen Maloney and Chancel
Choir
"O Holy Night" Adam - Cyndie Sybert and Chancel Choir
The Call to Communion - Page 33
*Eucharistic Prayer - Institution - Agnus Dei
Distribution of Bread - "Birthday of A King" Neidlinger
Solo - Lloyd Link
Distribution of the Cup - "I Wonder As I Wander" Niles
Solo - Howdy Bolam
*Prayer of Thanksgiving
*Doxology
*Recessional Hymn No. 120 "Joy To the World"
*Benediction and Response "Rejoice, Rejoice" - Pg.88
*Gospel "Improvisation"

The Lovely Flowers on the Altar have been placed by
The Harry Davis Family in memory of Mr. & Mrs. George
L. Davis.

The Elders and Deacons will serve Communion as well
as Usher today.

Please sign Communion cards - if you want them to be
sent to your own church - put name of church or Pastor on it.
Nursery will be provided today by Mrs. Cindy McWilliams,
Lynn Bosko and Debora Johnston.

Mr. & Mrs. Coyle Fowler will greet the Congregation
at the door this morning.

Tonight - 7:00 - Family Christmas Program - Sponsored
by the Board of Christian Education. Ladies don't
forget to bring the cookies you signed up for.

> Mrs. John Barnhart will be 93 on Tuesday - don't forget
to send her a card - Evergreen Convalescent Home,
Box 177 Harmony, Pa. 16037. She is very lonesome -
don't forget her.

Thurs. - 11:00 - Mary Martha Circle Christmas Party -
meet at Dru Rensels.

No Bible Study until January 9th.

> Holy Communion - Christmas Carols - Candle-light
Service - 11:00 - December 24th - Christmas Eve.
Holy Communion in the Pew.

> Epiphany Sunday Service - 7:00 P.M. - Jan. 7th - Carols,
Fellowship and a Surprise.

The collection for the Blue Ridge Quartet was \$287.85.

They also received quite a bit of money from the
sale of records. We had a nice crowd, and we may
have them again in the future, in our new building.
All monies for the year have to be in no later than
December 31st. Anything after that time will be
credited to 1979.

The most beloved of all Christmas carols, "Silent
Night! Holy Night!" hails the birth of Jesus Christ
as that of the Son of God, from whose holy face radiantly
beams the light of love divine. Truly, God so loved
the world that He gave His only Son.

The money the Youth made from the Movie Night will
go towards the Building Fund - \$45.00.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
Fourth Sunday in Advent December 24, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Brian Hollefreund, Lori Zavacky - Acolytes

ORDER OF WORSHIP - 11:00 A.M.
Prelude "Nazareth" Gounod
Processional Hymn No. 102 "Hark The Herald Angels Sing"
*Ascription - Choral Amen
*Call to Worship - "O Come, O Come Emmanuel" - Page 88
*Confession - (In Unison) "O Lord, it is with humility and meekness that we bow before you this day. We are made aware of our inability to live in complete love together. We know that our actions are often contrary to your will, and that we sin in word, and thought and deed. Help us to not only know our sin, but to turn from it. Let us live in that Light you gave to us, and use His life as the measure for ours. In His name we pray. Amen."
*Kyrle
*Assurance of Pardon
*Praise
*Pastor: 'O Lord open our lips
*Cong.: And our mouth shall show forth thy praise
*Doxology "Christmas Candle" Warren Nancy Link
Solo: Lighting of The Advent Wreath
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Call to Prayer
Pastor: The Lord be with you
People: And with thy spirit
Pastor: Let us Pray
Prayer and Prayer Response
Offering
Offertory "The Golden Carol" Wilson
Anthem: "Song of Mary" Crouch
Sung by Nancy and Lloyd Link, Karen and Don Kennedy
Scripture: 1 John 5:6-12
Sermon: "FAMILY PROVERBS: 14 - LOOK AT THE RECORD"

Prayer and Lord's Prayer
*Recessional Hymn No. 107 "It Came Upon the Midnight Clear"
*Benediction and Response - "Rejoice, Rejoice" Pg 88
*Postlude: "The First Noel" Moffatt

*Congregation Standing -----
Serving as Ushers today are *Richard Mangel, Don Kingsley, Art Carney and Gary Penar.
The Poinsetta's may be taken if you are not going to be here this evening for the Christmas Eve Service.
We would appreciate them being left if you intend to be here this evening. *THEY LEAVE TO SERVICE*
Nursery will be provided today by Mrs. Virginia Mangel, Ellen Master and Dodi Kradel.
Mrs. George Seigfried (Ruth) is now in Sunnyview Home. Elder and Mrs. Harry Fry will be at the door this morning to welcome the Congregation and Visitors.
Tonight - Holy Communion - Christmas Carols - Candlelight Service -- 11:00 P.M. - Holy Communion in the Pews.
Jan. 7 Sunday Evening - 7:00 - Epiphany Sunday Service - Carols - Fellowship and a Surprise.
Mike Nazaruk and Howard Bolam will be visiting the Hospital this week.
Our sincere Sympathy to Miss Florence Shakely in the loss of her Sister - Clara Shakely.
All monies taken in for 1978 after December 31st, will be credited to 1979 records.
Please do not use your new envelopes until 1979.
Not even the initial offering ones - they will have to be held over until the first Sunday of January.
Everyone will have a different number and it is very confusing to be posting to different numbers for everyone.

Christmas proclaims in words and in the incarnate Word, Jesus Christ, that God "desires all men (all people) to be saved and to come to the knowledge of the truth." To this end God sent His own Son, "the man Christ Jesus," to be the Ransom, the one Mediator between God and mankind. Today we come with joyful hearts to worship this Mediator in a manger.

"Family Proverbs: 14 - Look At The Record"

Scripture and Text: 1 John 5:6-12

The English philosopher Robert Burton wrote, "One religion is as true as another." This may be true of religion and in order to discern whether this is right or wrong we need to look at the record. Well if we look at the record ~~xx~~ and just lump all religions together we can see that for the most part there is little to prove that religion as such has had a great impact upon the world.

But when we begin to compare religions, it is then that we can see a vast difference. Many of the Eastern religions for instance are what is called, "Self-contemplative" religions. This means that the followers of them spend their time in meditation and self-evaluation. This means that they separate themselves from the reality of the world and for the most part this does nothing to improve the lot of those around them who have needs.

But when we ~~xxx~~ begin to compare Christianity with these religions we see a vast difference, for it is from Christianity that many of the great ~~xxxxxxxxxxxx~~ humanitarian movements have been launched. But one mistake which is so often made is to simply say that Christianity is merely a religion. This is not completely true for Christianity is more than a religion. ~~xxxxreligionxxxxxxxxxxxx~~ ~~xxxxjustxxxxxxxxxxxxprescribed~~ Christianity is a way of life. It is more than a set of prescribed rules and regulations. It is a lifestyle if you will, which becomes, or should become what rules and guides the very individuals daily actions in all areas of life.

This is what John was striving to impart throughout all of this wonderful letter which he wrote to those within the Christian Church. His main emphasis was to show that Jesus Christ was the anointed one sent from God so that people would not only believe, but would live accordingly. In our last message we spoke of his emphasis upon the divinity of Jesus Christ. In today's message John speaks of this Divinity again in a slightly different way, but he also speaks of why Jesus lived the life He did.

John states in the 6th verse that Jesus came by Water and by Blood. This points out that He began His ministry by being baptized, and He ended it by

being killed. It was the beginning of His ministry and the end. Each had a different symbol to show. But he also points out that the Spirit, which is the Holy Spirit bears witness to this, because the spirit is truth. John is reiterating what he had said in his Gospel about Jesus. But he is also repeating for emphasis the words of Jesus Himself who said that after He was gone He would send another comforter to them, "even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth in you and shall be with you." This is the promise of the visitation of the Holy Spirit to those who come to Christ, and the promise of His indwelling presence in their lives.

John then points out the Trinity in verse 7. The Father naturally is God, the Word is Jesus Christ, and the Holy Spirit. But these three are not only in evidence in heaven, but upon earth as well as pointed out in verse 8. The Trinity works and operates together and not on different wave lengths. What God has said we should do is agreed upon by the teachings and preaching of Jesus Christ. And the Holy Spirit is operative in our lives to convict us of the things which we do which are contrary to God's will.

To further emphasize what he is saying John reminds us that if we are willing to believe what men have shown and proven, we should be willing to believe what God has shown because it is of greater importance for us, verse 9a. He also points out again that the proof of what God had done is shown in His Son Jesus Christ, verse 9b.

But here is the record we are to look at. First, if we believe in Jesus Christ it should be evident in some way in our lives, but if we do not believe, we make God out to be a liar for this is the record for all the world to see. And just what is the record? In verses 11 and 12 we see the record as being eternal life as given to us by the acceptance and belief in Jesus Christ. Here John points out the significance of the earthly life of Jesus Christ. It wasn't just to come and perform some feats of magic. Nor was it to feed some hungry people at lunch time. Nor was it to find fault with the Jewish leaders of His day. ~~All of these things entered into His ministry.~~

all of these things entered into His ministry, but the real purpose for all of
was to make it possible for man to live eternally with God by overcoming sin,
death and the grave.

Advent and Christmas should make us aware that God intervened into the world
in a new and miraculous way. ^I But we have difficulty getting excited about
something as mundane and drab as a piece of history which took place over 2000
years ago. We are used to a picture on a screen and a voice speaking out,
"The president of the United States has just been shot," as it happened in
1963. Or of other earth shattering news of some kind. But to merely think of
God intervening into the life of the world in the form of a little baby is
nothing very exciting, especially if we have heard it for 5, 10, 20, 30, or
more years.

(Illustration of the re-painting of the angel)

And isn't this what God has done for us? He has taken us, dirt, soot and grime
and all, and has given us the fresh white paint to cover the dirt, as well as
the gold to brighten all of life. But He has done this through the simple
expedient of a cute, tiny baby. Only God could do something as special as
this in His own way and time.

This is for each of us. "And this is the record, that God hath given to us
eternal life, and this life is in His Son." "Look at the record" and then
know and believe that it had its beginning in the ~~xxxxxx~~ event we celebrate
as Christmas. It was brought about by God for one purpose. That purpose was
His complete love for you and me.

Christmas Monologue 1978- The Living Wood"

(Mid age Jew busnes man travel Jeru 2 Beth & enter
inn. Speak 2 yng boy clean tabls & ask 4 prop.

Greet prop=You're Thaddeus rt? No remem me? jus min.

I'm old Samuel & mad many furnish here

Heard bout fantastic thing in Jeru? All tru I there

Son carp simpl preach thruout Palest, heal, raise etc

Peop stand fakery, but no blaspheme & S of G

At leas no G fear, bliev Jew

I no Blong group 2stop, jus thot He pose mystery, a

prob if U wil, a revolut, man bent on mak name 4self

So wen tol cud rais ded etc, my curiosty arous & I

B gan 2 tak note

Sever wks ago - Fst Pasovr as U kno, & peop B an 2crowd

But cert feel crept in, canno describ, but knew hap

Then herd Temp priest involv plot 2arest, & trial

Day B4 start Passovr, arest & tak B4 Hi priest

Nex day B4 Pilat, & insist of mob settenc 2B execute

Yes, I ther & on fring crowd, & cud no say fait tria

Peop stir up by group ruffians prob hire by Ch priest

Taken away & march 2 hill Golgotha 2B execut & 2othr

I nevr lik this but with Romanin control Bcum comm

I no had much interest I watch tak away

But as day wor on & thing herd & seen Bgan 2eat at my

thinking, Bcame mor curios bout this fellow

Aroun 3, sky absol blk, & suden lightn, thundr, earthq

I Bgan 2 think mayB G involvaf all, but 1 thing bothr

me & I cud no erase, & I had 2C 4myself

I had 2go up hil & wher 1nce teem throng, now only

handful peop litl clustr talk mong selvs

Whil pass sum1 who star vacant at hil & 3 cros

Silhouette agin sky

Out of breth, go 2 centr cross, Him ded, 6-8 feet & ther

mark plainly made by own hand my wood, my ident deth

I horrify I supply wood anothr human kil on

not only horror deth, but unknown factr whethr

guilty or not, & whethr S of G.

Grief turn 2joy sever days latr saw with Discips

So Thadeus, 4 me, I acct as Messiah

But all this bring me 2U & even tho U kno me, U no

kno all

Preach kil that cros, son of nothr cappentr I knew wer

both work out of homes in Nazareth

I mov 2Jeru & herd Jos die, & oldest son tak trade

But what arous curiosty is birth this man

ink bak 30-35 yrs, remem registrat Ceasar Aug?

Recal ever1 had 2go 2hometown? I had 2cum to Beth

Whil here event tak plac & suppos 2B her this inn

Do U recall it?

Remem Jos & Mary cum donkey, she pregnant & U put
in stabl?

U suply obly thing U had

During nite she gav birth & we herd of angels 2shpes
& wise men from East & all this was 2B sumthin spcci
in G plan

But as U wel kno Thadeus, all this had litl/no effec
on us Orthodox Jews

1thin I need 2determin rt now 2set my mind at rest &
that my main pur 4cum 2C U

Cud U fetch lite & let me go2 stabl?

This is really kind of U 2do this Thaddeus

Now if my hunch is correct, if we lk at very bottom
ofleg on manger ;hold lite litl lower;

ther Thaddeus, do UC it?

Ther is my mark showing I made this manger as well

This vety mangr that Baby laid so many yr ago

2think I had a part in His lif, & deth,

Its almost lik G had plan all this 4 me

UC Thaddeus I hav cum 2kno sumthin special thru

all this & that is G luv all mankind so much,

He wil 2cum 2earth in only form U & I cud relate

2, & in that form he was wil 2liv, 2minis, 2suffer.

& 2die on our Bhalf

This is certainly a time 2remember.

(A Middle aged Jewish businessman has traveled from Jerusalem to Bethlehe and enters an Inn there).

Businessman to young boy cleaning off tables, "Son, who runs this place? Is old Thaddeus still the proprietor? Well, well, that certainly is interesting.

Where is he now? Would you mind doing me a favor and asking him to come out here for a minute? Just tell him someone wants to talk to him. Here's a coin for your trouble. Thank you.

Well Thaddeus, how is business? I realize how you must get irritated from the bother of the public all day, but surely you have a few moments to speak to an old friend. Please sit down for a minute.

You don't recognize me do you? Would it help if I told you that many of the furnishings of this place were personally made by me? Yes it's me old Samuel. ~~Thaddeus, I suppose you have heard by now of the fantastic events which have taken place in Jerusalem just recently? Well, Thaddeus, let me tell you that what you have heard is not only true, but unless you hear it from an actual eyewitness, you are not going to get all the facts.~~ Yes, I was and am an eyewitness otherwise I couldn't make that statement to you. We need to go back a little while to get to the beginning of the case. For

~~some time~~ ~~now~~ a simple son of a carpenter has been going throughout much of Palestine preaching. ~~But not only did he preach, but he performed what many thought were feats of magic, and sleight of hand. He touched those who were lame, blind, without limbs and so on and miraculously they were healed. There are supposedly several incidents in which he was able to bring people back from the dead. Well, people were willing to accept all of this sleight of hand or fakery which he did, but they certainly weren't going to stand still and let him claim to be the Son of God. At least not we who are good God fearing and believing Jews. No Thaddeus, I wasn't involved in any group that was out to stop him. I was merely one of the ones to whom he posed a mystery, a problem if you will. I saw him as merely a revolutionary. A man bent on making a name for himself. But when it was told how he could do certain things, among which was the raising of the dead, my curiosity was aroused. So I began to take note of what was really happening.~~

~~As you well know, several weeks ago we celebrated the Feast of the Passover and people began to crowd into Jerusalem as they always do but a certain feeling began to creep into the celebration. I can't describe it, except to say that it was like you knew something was going to happen and yet you couldn't put your finger on just what it was.~~

Then I began to hear rumors that the Temple priests were involved in a plot to have this preacher arrested and brought to trial before the Passover celebration. Well the day before the start of the Passover he came into town and while he was with his disciples outside of town he was arrested and taken before the high priest. The next day he was brought before Pilate and at the insistence of the mob was sentenced to be executed. Yes, I was there Thaddeus, but I was on the fringe of the crowd. They were certainly an unruly bunch and I must truthfully say, I don't believe he received what could be called a fair trial. The people were being stirred up by a group of ruffians who were probably hired by the chief priest just for that purpose.

But he was taken away and marched off to the hill they called Golgotha to be executed with two other prisoners. I never liked this type of thing, but with the Romans in control it has become a common event in Jerusalem and elsewhere. I didn't have much interest in this event and so I hung back from the rest and watched as they led him away to be executed. But as the day wore on and the things I had heard and seen began to eat at my thinking I became all the more curious about this fellow. Well, suddenly around 3:00 the sky which had turned absolutely black, gave forth with sudden lightning and thundering like I have never heard. Not only that but we had an actual earthquake, which you have probably heard about. I began to think that perhaps God was really involved in this situation after all. But one thing began to work on my mind and I couldn't erase it from my thoughts. So in order to conquer my curiosity I just had to go up that hill and see something for myself. I made my way up the hill and where once was a teeming throng there was now only a few small handfuls of

people in little clusters talking among themselves. Every once in a while I would pass someone who was staring vacantly at that hill with the three crosses silhouetted against the dark sky. I arrived there out of breath from the climb and I hesitantly approached the cross in the middle. ~~But I just had to see~~ I have grown accustomed to the sight of those who were executed by the Romans, but I had never deliberately gone out of my way to get that close to the scene. But my curiosity had been aroused and I just had to see for myself. But as I stepped within six or eight feet of the cross I had my curiosity satisfied. The so called blasphemer was hanging there dead, but there on the side of the wooden upright of that cross was the unmistakable marking that I had cut and fashioned that piece of wood. In large letters which I had stamped myself, was my identification with an instrument of death.

You will never understand my horror at the thought that I had supplied the actual wood upon which another human being had been killed. Not only the horror of ~~that~~ the death of another human, but the unknown factor of whether he was actually guilty as charged.

~~But you see Thaddeus there are some other factors involved here which even you are not aware of even though you have known me for many years~~

Well to make a long story short, my grief and despair turned to thoughts of joy when about three days later it was rumored that he had come back from the grave. And strangely enough I was able to see him as he walked with his disciples one day. So for me Thaddeus, you must know I have come to know him as the Messiah promised from God.

But all of this has led me to the strange quest which has brought me to your humble establishment. Even though you have known me much of my life, you still do not know all there is to know.

The preacher they put to death on that cross I had fashioned was the son of another carpenter I knew when we both worked out of our homes in Nazareth. I moved to Jerusalem shortly after he came upon the scene and I understand that ~~his~~ father ~~had~~ Joseph had died and he had taken over his father's business since he was the oldest son.

But what has aroused my curiosity is really the facts of an event which took place with his birth. Now I want you to think back with me about ~~30 or 32~~ 33 years or so. ~~Do you remember how those of us who were descended from David had to come here~~ Do you remember the registration which Caesar Augustus decreed for all of us so they could get more taxes? Do you recall how everyone had to go to his own hometown to be registered. Well, I happen to have descended from those who were of Bethlehem and so I came back here. While I was here, staying at this very inn, something special was supposed to have happened that night. Do you recall it? Well, to refresh your memory, a man and his wife came seeking shelter for the night and since the place was overcrowded, there was not a room to be had. They came here and you provided the only place you had and that was your stable in the back. During the night the pregnant woman gave birth to a baby and we heard of shepherds being visited by angels, and wise men coming from the East and ~~everything~~ all of this was to have been something special in God's plan. But as you well know Thaddeus, all of this had little or no effect on either of us.

One thing I need to determine right now that will set my mind at rest and that was my main purpose in coming to see you. If you don't mind Thaddeus could you fetch a light and let me go out to your stable and look at something? Now if my hunch is correct if we look in the very bottom corner of this manger, hold the light a little lower; there, Thaddeus, do you see it? There is my mark showing that I fashioned this wooden manger and this is the very manger in which that baby was laid so many years ago. To think that I had a part in His birth, and in his death. It's almost like God had planned all of this for me. But you see Thaddeus, I have come to know something special through all of this and that is that God has loved all of mankind so much, that He was willing to come to earth in the only form we could relate to. And in that form He was willing to live, to minister, to suffer and to die on our behalf. This is certainly a time to remember.

ST. PAUL'S UNITED CHURCH OF CHRIST
Butler, Pennsylvania
First Sunday After Christmas December 31, 1978
The Rev. Ralph C. Link, Pastor
Mrs. Kitty Feder, Organist
Brian Hollefreund and Lori Zavacky - Acolytes

ORDER OF WORSHIP - 11:00 A.M.
Prelude: "I Sing The Mighty Power of God" Price
*Processional Hymn No. 123 "As With Gladness Men of Old"
*Ascription - Choral Amen
*Exhortation
*Confession (In Unison) "Eternal Father, teach us in the days of this year to discover the preciousness of time. Keep us from squandering our hours in senseless thought and useless activities. Help us through good books, clean conversation, and creative action to so number our days that we may get a heart of wisdom, and a life devoted to thy reconciling ministry in the world; through Jesus Christ. Amen."
*Kyrie
*Assurance of Pardon - Choral Amen
*Praise
*Pastor: O Lord open our lips
*People: And our mouth shall show forth thy praise
*Doxology
Who's Who in the Pew
Announcements
Concerns, Joys and Prayer Requests
Duet: "What Child Is This" Sung by Karen Maloney and Cyndie Sybert
Call to Prayer
Pastor: The Lord be with you.
People: And with thy spirit.
Pastor: Let us Pray.
Prayer and Prayer Response
Offering
Offertory "Poem" Denton
Anthem: "The Shepherd's Farewell" Berlioz
Quartet - Nancy and Lloyd Link
Karen and Don Kennedy
Scripture: I John 5:13-21

Sermon: "Family Proverbs: 15 - Good Things Come To Those Who Wait"

Prayer and Lord's Prayer

*Processional Hymn No. 126 "Thou Didst Leave Thy Throne"

*Benediction

*Threefold Amen

*Postlude:

----- *Congregation Standing -----
The Lovely Flowers on the Altar have been placed by Mrs. Tresa Nicholas in memory of Parents, Brother and Sister.

Serving as Ushers today are: *Alvin Tait, Mike Nazaruk, Gottlob Kradel, Roy Andrews and James McClymonds.

Deacon and Mrs. William Thompson will be at the door this morning to greet the Congregation and Visitors. Nursery will be provided today by Mrs. Betty Carney and Mrs. Diane Hollefreund.

The attendance Dec. 10 - 187; Dec. 17 - 250; and Dec. 24 - 228.

The Chancel Choir will meet Wed. at 6:30 P.M.

The Council Meeting will be at 7:30 - Wed.

The Newsletter will be published Thursday - please have all material in by Wednesday.

This afternoon at 2:00 P.M. - All Council members and Head of all organizations in the Church are expected to be here. If you want a date set up for the year book - be here at 2:00 P.M.

Pennsylvanians for Human Life will sponsor a Bus Trip to the annual March for Life in Washington, D. C. on Jan. 22. Bus will leave Gaylord's in Butler at 6 A.M. and will stop at Holy Sepulcher Church. Will return the same evening. Cost is \$15. per person, \$12. for second member of family. Call: De. DeSantis, 283-1395 or G. Cararie, 898-2529.

ARC Class is going to hold a Hoagie Sale- Jan. 18th. Order blanks and more details Sunday - See Evelyn Dellen or Betty Carney.

Chuck Penar would like to thank the Congregation for the cards, prayers, flowers.- They were greatly appreciated.

Our sincere sympathy to Mrs. Bertha Hollefreund in the passing of her Mother this week.

"Family Proverbs: 15-Good Things Come To Those
Text: 1John 5:13 : Scri p. 1 Jn 5:13-21 Who Wait

Remarks last serm this series, comments etc.

DO & use in spiritu contex, stan 4 2exac oppos but if
i attrib 2lif any1, can caus feelings of inadequacy

1st wud lik 2 ask quest; I canno cum dwn in2 cong

& ask individ 4that consum 2much tim

So 4conven sak jus imag I ask ea U personal; no1 else

Quest is: Do U kno if U wer2 die 2day, U wud go2 heav?

If anser No, U sufr from DOA & praying b4 lv this
clear up

Many peop, & many unfort ch membs sufr DOA & hav nevr
found out wat 2do bout it, so with thez thots, prayer

G creat man spec1=he has soul

1 othr thing cum 4th creat story Ad & Ev=3rd chap

vs 1=serp, jus instr Satn use & he ask quest Gen

vs 2=She tel wat G say

vs 4=Plant seed contrar 2 wat G want=seed is Doubt

He expl away jus B lik G & thus nemesis plag ma

(Illus boy draw pictur G driv Ad & Eve out of garden)

It sin drow out, but Doubt brot about sin

Thus Isites=doubt wildernes, watr, food, land

doubt Mos cum dwn Mt & gold calf

but G giv Assurances, provid miracs & o'cum doubts

4 thoz want 2B Xpians 1big stumb blok=Doubt of Assur

Satn us doubt 2 turn from G, & wen cum2 assur o'thro
his plan attak

If ask hav doubts assur=anser unanmous Yes

(Illus Xmas, gud news insted bad news all time)

his event shud mak joyful, but Satn get us argu

not rt day, & 1st thing story not tru, then thro

out Bibl & soon hav cult lik Jones S Amer

Jn giv assur final chap Scrip & anser quest many peop

ask & no get satid

(Illus man bild hous, cheat & mus liv in hous)

This prob 4sum us, we liv in hous bild many yrs &

cheat in bild Bcuz no zeal 4 L as hav been 4selves

How rectify? Bgin 2day, rt wher we R & determ 2chan

1st thin G want ever1 2' hav knowledg & Jn pt 5 out

vs 13=knowledg etern lif

vs 15= knowledg ansered prayer

vs 18=knowledg of the new nature

vs 19=knowledg of the Father

vs 20=knowledg of G reveal in Xp=Incarn G/flesh

All reveal thru G Word & shud read Bibl=can underst

2nd part may bothr U=how 2 get zhvn

old negro sed evrbdy want 2go zhvn, but no1 want 2

2get ther

This tru & many peop knw do not kno & disturb bcuz

B4 I knew wat this all about thot B Graham presumpt

He sed he knew going 2hvn wen die & Bliev no1 cud know this

t wen sum1 shar with me & understud, I hav clam bc bout deth nevr knew B4

anser found G's Word & so simpl child can underst 4 thoz U with doubts tak hart & read 1 Jn 5:13 read

Shud memoriz so remem G promis no bak dwn on Word hav in vs very import

mean etern lif Bgin wen person cum 2 Xp

most import doubt many peop hav is whethr acpt Xp or not

nothin get uptite bout, but sumthin ever1 need 2 settl if want spend etern with G

So I ask if U hav doubts this AM, bout B Saved, or Born Agin, tak opportun 2 resolv in closin prayr

Let us bow heds & cum 2 Lord in prayr

I no ask 2 say out loud but if hav doubts, of salv just pray words I pray & G can & wil giv U assur

4 givnes & etern with Him

If do this & want 2 shar with me, I can giv added up if want

"Family Proverbs: 15- Good Things Come To Those Who Wait"

Text: 1 John 5:13

Scripture: 1 John 5:13-21

(Remarks about this being the last in this series of sermons from the 1st letter of John. Anyone wishing to give their reactions to them, please do so).

There are three letters which are used in an altogether different context, but I would like to take the liberty of using them in a spiritual context for this morning. The letters are: D O A. In the spiritual realm they stand for two exact opposites, but if they can be attributed to the life of anyone, they can evoke feelings of inadequacy.

But before I share the spiritual meaning of these letter I would first like to ask a question. ~~For the sake of time I cannot possibly come down into the congregation and ask each one of you individually the question, for that would consume much too much time. So for convenience sake, just imagine that I am just speaking to you. Pretend that you are seated where you are, and the rest of this building is empty. Please do not respond by raising your hands, but believe that mentally answer the question. The question is: Do you know that if you were to die today that you would go to heaven? I will repeat the question, "Do you know that if you were to die today, you would go to heaven?"~~

If you have answered NO to the question then you are probably suffering from DOA and I have prayed that before you leave this morning that will be cleared up. Many many people, and unfortunately many who are church members suffer from DOA but have never found out what to do about it. So with these thoughts in mind, let us come to the Lord for guidance in prayer. (Prayer).

God created man in a special way. By this I mean that man is unique and different from all other creatures. Man we are told in the creation story has a soul. But there is one other thing which comes forth from the story of Adam and Eve and if we turn to the third chapter of Genesis we will see what this is.

In the first verse we see that the serpent is Satan in disguise. This doesn't mean that all snakes are bad and we should hate them, it merely is the instrument through which Satan is working at this time. So he comes to Eve and he asks

it in such ~~xx~~ a way, that she answers by telling exactly what God has told them.
t Satan then plants something in her mind which sets her mind on a different wave length than God intended, vs 4. He plants a seed, and that seed is doubt. But to explain away the doubt he tells her that she will merely be like God and nothing else. And thus we see for the first time in the history of man the nemesis which has plagued mankind ever since. ~~was born~~.

(Illustration of boy drawing picture of God driging Adam and Eve out of garden)
It was sin that drove them out, but it was Doubt which brought about that sin. Read the rest of the Bible and you will see time after time that Doubt always played an important role in the events.

It was doubt which caused the Israelites to get into trouble in the wilderness. First they doubted they would have food, then water. Then they doubted that the land was good enough for them. They doubted that Moses would come down from the Mount, and so they made a calf. This wnet on continuously in their history. But along with the Doubts, God kept erasing them one by one. For this He used Assurances. He provided miracles of all kinds to overcome the doubts. And ~~xx~~ we can see that even in our lives in today's world there are constantly Doubts which bother us. So for anyone, and especially those who want to be Christians, one of the biggest stumbling blocks in our path is The Doubt of Assurance. We want to be assured of the things which should be happy words for us, but our very nature crys out with Doubt.

What we need to recognize first of all is that Satan is constantly using Doubt to turn us from God. When he plants those seeds which make us question the very basics of our faith, then he is performing his job properly. It is when we come to know Assurances that we begin to overthrow Satan's plan of attack. I am sure that if I were to ask the question if all of us have had Doubts of Assurance, the answer would be a unanimous Yes. But there is one large Assurance we all should have which can help us to overcome one very large doubt. On Christmas day someone said to me that there was never any good news anyomere, it was all bad news. I replied that there was good news for that very day. He inquired what it was and I informed him that it was the birthday o of Jesus Christ

He remarked that it was not the actual day. Inconceded that was true, but that a certain day in that year, He was born and this should be the cause of joy for all mankind. This example in itself is one of the stratagems used by Satan to turn people from the truth. He gets them arguing about what day Jesus was actually born on, and soon we are disputing that this Bible story ^{is not} ~~is~~ literally true and the first thing we know we are throwing this out of the Bible, and throwing that out. Very soon we have little or nothing left, and we have a cult like Jim Jones concocted in San Francisco and South America.

But John gives us the Assurances we need in this final portion of his 1st letter. And what is it that causes the biggest problem for many who are believers? It is the unanswered question they have asked perhaps for many years, which has never been answered to their satisfaction.

(Illustration of man building house and cheating self, & must live in house)

This is a problem for some of us. We have lived in the house we have built for many years, and we have cheated in the building of it because we have not been as zealous ~~for the~~ for the ~~things~~ things of the Lord, than we have for the thing of ourselves.

So how do we rectify this situation? We begin right where we are, today, and we determine that we are going to change the old pattern we have developed, and develop a new pattern. The first thing we seek is knowledge of what God wants every believer to know. This is a part of what John is pointing out in this portion of Scripture. He points out 5 "knows" for us. Verse 13, knowledge of eternal life; verse 15, knowledge of answered prayer; verse 18, the new nature; verse 10, knowledge of our Father; and verse 20, knowledge of God revealed in Christ. This last is the Incarnation, or God in the flesh which is what our Advent and Christmas celebrations are all about. But all of this and more is revealed through God's Word, the Bible. To simply say I can't understand the Bible and put it down without refusing to read it and understand it is like trying to operate a piece of machinery without reading the preliminary instructions first. In this day and age of new and easier to read Bibles, everyone who calls himself a believer should be reading at least a small portion of it daily.

But the second part that may have bothered you for some time perhaps involves to get to heaven. The old negro once said, "Everybody says they wants to git to heaven, but no one wants to die to go there." This is true for many people because they simply do not understand how God has arranged this. Before I knew what this was all about I used to think men like Billy Graham were pretty presumptuous to get up in front of an audience and say, "I know when I die I am going to heaven." This disturbed me because I believed that this was something no one could really know. But it wasn't until someone shared this with me that I understood it, and it has given me a calm about death I never had before. The answer is found in God's Word and it is so simple a child can understand it. We read it as Scripture this morning. For those of you who have doubts about going to heaven to be with the Lord, take heart and read 1 John 5:13. In fact, it might not be a bad idea to memorize it so you can remember that this is one of God's promises which He will not back down on.

The little word "Have" in that verse is very important. It means that eternal life begins the moment a person comes to Christ. But the most important thing and one which bothers so many people is that they do not know whether they have accepted Christ as their Saviour or not. This is nothing to get uptight about, but it is something which all of us need to settle if we want to spend eternity with the Lord. So I would ask you this morning if you have any doubts about being "Saved," or being "Born Again," that you take this opportunity to resolve that issue in our closing prayer. Let us all bow our heads and in these moments of silence come to God in prayer. I will not ask you to pray out loud, but if you have any doubts about your salvation, just pray the words I will pray and God can, and will give you the assurance of forgiveness of sins, and eternity with Him.

(Prayer)









Ralph C. Link
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Born: April 9, 1929, Pittsburgh, Pa.
Married: December 15, 1951
Wife: Shirley Margaret Neill
Born: December 8, 1930, Pittsburgh, Pa.

Children: Ralph Dale Link, born May 11, 1955, Pittsburgh, Pa.
Lloyd Alan Link, born May 28, 1958, Pittsburgh, Pa.
Nancy Lynn Link, born March 15, 1961, Butler, Pa.

SCHOOLING:

Graduated from Perry High School, Pittsburgh, Pa.
June 1947

Lay Ministry School, Penn West Conference of United
Church of Christ, September 1965 to May 1969

Commissioned Lay Minister June 1969

Lancaster Theological Seminary, Lancaster, Pa.,
September 1970

Graduated from Lancaster Theological Seminary May 1974

Ordained to Christian Ministry March 10, 1974

PASTORATES:

As Lay Minister: short term, 1 month or less in
various churches 1965 to 1967

Emlenton Lamartine Charge of United Church of Christ
1967 to 1969

Short term in various churches 1970 until Seminary
entrance July 1970

July 1970 to December 1973 Student Pastor at Trinity
Charge, New Bloomfield, Duncannon, Pa., Penn Central
Conference, United Church of Christ

December 1973 to present, St. Paul's United Church of
Christ, Butler, Pa., Penn West Conference, United
Church of Christ

PERSONAL TESTIMONY

OF

Ralph C. Link

I am the youngest of five children. I was born just prior to the onset of the Depression. Our family was very poor. My father was an alcoholic and my mother was a very religious person who was searching for the Lord. During my childhood she did her best to teach me the things of the Lord. Later in life she came to a personal relationship with Him.

I grew up in the Evangelical and Reformed Church where salvation by grace alone was not preached nor taught. I knew all about Jesus, what He did, how He lived, His miracles, His death and resurrection, but I didn't know Him personally.

My life had many ups and downs and all the while I was attending church and striving with my good works to please God. At a very low point in my life when we were deeply in debt and my wife and three children were all ill, I came to the crossroads. I watched a Billy Graham Crusade on television from some distant city and the message he preached seemed to be directed right at me. I wrestled with making that commitment to Christ, but didn't. The next afternoon and evening at work on the 4 to 12 shift I came to the conclusion that I needed to make that commitment to Christ. It seemed like there was no other choice if life was to have any meaning. That night when I came home from work at 1:00 A.M., I laid face down on the living room floor and told God that I couldn't live my life in my own strength and I accepted the gift of salvation from my Savior Jesus Christ. My life has never been the same.

Through several meaningful circumstances I was called by God to serve Him in the Christian Ministry and to help spread that wonderful message of salvation through the shed blood of Jesus Christ. What a wonderful and rewarding time it has been and I give Him all the praise for my salvation and the opportunity to serve Him.

STATEMENT OF FAITH

OF

Ralph C. Link

I believe the Bible, both the Old and New Testaments to be the inspired inerrant Word of God. I believe the Bible is the complete revelation of His will for the salvation of men and it is the final authority for the Christian faith and life.

I believe in one God, who is eternally existent in three persons: Father, Son and Holy Spirit.

I believe in the Deity of the Lord Jesus Christ that He is true God and true man. I believe that He was born of the Virgin Mary, that He lived in sinless life, that He performed the miracles recorded in Scripture, that He died on the cross as a sacrifice for our sins, that He bodily arose from the dead, that He ascended on high where He is at the right hand of Almighty God as our intercessor.

I believe in the Holy Spirit and that He comes and indwells each believer at the time of conversion. I believe that He lives in each believer to lead, to instruct, and to convict so that a believer may live a more godly life.

I believe that through the shed blood of Jesus Christ and through His resurrection, this is the only ground for justification and salvation for all who receive Him. A Lord and Savior and to such as receive Him, they are born of the Holy Spirit and become children of God.

I believe water baptism and the Lord's Supper are ordinances of the Church but are not means of salvation.

I believe in the personal and premillennial and imminent coming of the Lord Jesus Christ.

I believe in the resurrection of the dead, for the believer to resurrection of life and joy with the Lord, for the unbeliever to resurrection of judgement and everlasting punishment.